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Life From Life

BY KORESH

WHAT IS MAN? What his source? Sprang he from homogeneous matter into conscious being, or from chaos did he derive his nobility of function, with its coördinating form? If from homogeneous state his endowment came; if this be his source and from it he evolved, then his cycle when complete must reach again the chaos, or the common state of mass wherein he had his origin.

If from chaos man had his spring, was not this chaos debris from the heights where active force eliminated waste? And thus would not the laws of recompense provide that in renewal to the higher life, this waste would yet again insure itself, and food become, wherein assimilated and in conjunctive unity the life renewed would one become with that in which it is absorbed?

All matter may be traced to forces generated in the sun. From solar radiations—"energy" falsely termed in "scientific" phrase, substantial, but not material, the very essence of matter, and by mutation's active force derived—"energies" so called are materialized, then matter has its source in spirit through mutation.

As function cannot be without a form coördinate, nor living form without its corresponding function, we must confess that wherein a mental power having function acts at will, its power to act depends upon organic structure. The battery cell, the brain, when in that active function we call life, generates its mental force: this force reacts, and equals in its function, the form in which mutation constitutes it mind.

The Flaming Sword

"And He placed at the East of the Garden of Eden cherubim and a flaming sword, which turned every way to keep the Way of the Tree of Life."

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The Mystery of Absorption Into Nirvana

The Essential Processes by Which the
Life of God and Man is Perpetuated

BY KORESH

THE SCIENCE OF WHAT is called in Theosophy, absorption into Nirvana, is incomprehensible except through rational illumination, or from instruction derived into minds made receptive to truth through preparation originating in the Messianic center of nineteen hundred years ago. Those whose minds are open to an understanding of the truth when presented, are the ones who in the beginning of the age did not reject, but were open to the reception of, the Holy Spirit, and thus became fertilized for the processes of regeneration.

Nirvana is a Sanscrit word, which if rendered into English would make a very different impression on the mind than when employed in its original tongue; for it would take the form of something with which the mind is familiar, and would consequently convey a meaning that from its present use is in obscurity. The doctrine involves the following plainly stated fact, that through obedience to certain defined laws, man will reach a condition wherein he will overcome what is called death, and will enter by absorption into some state hidden beyond the present tangible and visible form and function of the material organism. This doctrine has been interpreted by Christian writers, as an absorption into a great ocean of forgetful unconsciousness. Theosophy itself hardly defines the character of the absorption which it so glibly discusses.

Absorption, appropriation, and assimilation are eternal laws of being, operative throughout all the kingdoms of the universe. Every domain of being is perpetuated by its waste and supply; and the supply is invariably furnished by a feeding process which absorbs and metamorphoses that which is appropriated according to its degree of progression in the scale of development, or its coördinate degree of retrogression in the scale of declension; for in all domains, waste and supply, as also the degree which makes the appropriation, are either on the ascending or the descending scale.

The central Deity (God) of the universe perpetuates his being through the laws which govern all domains. God lives by eating and eliminating. He appropriates food sufficiently developed to provide for the assimilative process adapted to his divine requirements. His supreme nourishment is the firstfruit of the Tree of Life, the *monad* of personal existence, his own Son, raised up in the human race and perfected for his absorption and appropriation. Involved in this appropriation is the Messianic law. There are as many degrees of central absorption as there are stories in the heavens, because every plane of celestial life has its own characteristic center of consciousness; therefore, there are various translations according to the period of the world's progress in which they occur, and to the spiritual plane to which they belong.

Theosophy knows little or nothing of the principles of a central theocrasis or absorption (translation), because it ignores absolutely the fact of a central point in the universe, whether material or spiritual. The reason of this is because the little coterie to which belonged the revamping of an obsolete or degenerated system of truth, consisted of the rankest of materialists, whose inspirations originated in the research of oriental lore.

The principles and laws governing the process of absorption belong to the domain of science, and must come within the scope of the operation of the rational faculties. Involved in the process of theocrasis (translation or absorption) are the operations of the mind or minds approaching and entering into the process, the relation of this consciousness within its own material form, to the inherent invisible center, and the relation of the person to be absorbed, to the one into whom his conscious essence is to be derived, when the forces of mental agitation shiver into essence the one passing from the perfected material state. These processes are only possible to the mind comprehending all of the principles and laws involved, and with potential force sufficient to carry out the demands of such an aspiration.

The dissolution of a personality (the dissolving of the body and its conversion to spiritous essence) includes the principle of transmutation, or what is the same, the law of the cross; for the substance of matter embraced in the organic structure must be transited to spirit, the matter being destroyed as such, and converted to as substantial a thing or quality as matter; but it is not matter, nor has it any of the properties of matter.

There are two coördinate states of all substance in the universe. They are eternally maintained and perpetuated in equilibrium. One is matter, the other is spirit; both are substantial and interchangeable. The final agitation of matter converts it to spirit. When matter reaches that stage of agitation and friction wherein it is separated into its least particle or atom, it dissolves into its essence or spirit, and is no longer matter. It is absorbed into the domain of spirit. The degree and sphere of transposition being according to the stage of organic aggregation, that is, an organic being in the tangible, personal form of the perfected man,—absorbed into an equally tangible identity and consciousness, in which there is an interblending conjunctive mental unity, and the mind and person absorbed become the one into whom the absorption is derived, and with whom they assimilate.

Instances of Actual Absorption

The central man (Messianic) is made by creation the Son of man, the Son of God, and, attaining the Sonship, inherits the throne of God and is absorbed into the central consciousness. He sits down in the throne (the central intellect of the universe) through the function of sacrifice, the priesthood and altar of the universe. The sacrifices to be made are the attractions of one domain, for the sphere of exaltation to which the aspirant inclines; for the higher sphere cannot be reached without sacrifice (letting go) of the lower sphere. The law of sacrifice is one of the fundamental laws of transposition from a given sphere to a more exalted one.

Let me here give an illustration of a specific operation, including the laws involved. The cherubim are essential to the operation of theocrasies, by which the garden of God is perpetuated and the Tree of Life maintained. Elijah and Elisha furnish an example. Elijah was "God the Lord," Elisha, "God his Savior." These are the two words rendered into English. Elijah was carried away in a chariot of fire. When Elisha saw the dissolution by fire, and Elijah consumed in the flame, he understood it and hence declared: "My father, my father! the chariot of Israel, and the horsemen thereof."

The school of prophets who were instrumental with Elisha in the kindling of the combustion, saw in Elisha what Elisha had seen in Elijah; for they reiterated the declaration of Elisha toward Elijah, and cried to Elisha: "My father, my father! the chariot of Israel, and the horsemen thereof!" Elijah had dissolved his person in the presence of Elisha, and was absorbed into Elisha, where he entered into conjunctive mental unity, becom-

ing one with him, taking on his mentality, entering into his form,—the mentality of Elijah entering into the spiritual life of the material form of Elisha. Elijah now saw through the eyes of Elisha, operated through his bodily form, and performed his material functions through the personality of Elisha. This was central absorption into Nirvana.

The personal form of Elisha was as essential to the operation of absorption as was the dissolution, by electro-magnetic fire, of the body and personality of Elijah. Elijah was consumed, and Elisha absorbed him; they were made mentally one, though Elijah lived after the absorption, as a conscious entity and spirit, within the form of Elisha. It must be remembered that the spiritual world is within the natural manhood. Were the human race destroyed absolutely, no spiritual world could exist, because there would be no pediment, groundwork, or basis of spiritual existence.

The law and fact of absorption are not comprehended in modern Theosophy, nor by those who attempt to interpret Buddhism. No man was ever absorbed without the incorruptible dissolution of his organic form, and a living man (or woman), or living men in the flesh, to appropriate and assimilate his substance after his personality was dissolved and converted to spirit. The two men, as in the case of Elijah and Elisha, were the two cherubs (cherubim, dual form of the noun) placed at the east of the garden of Eden to keep the way of the Tree of Life. Elijah in his theocrasis (translation) constituted *the flaming sword*. The east of the garden is the rising of the garden.

The garden of Eden rose again at the coming of the Christ nineteen hundred years ago. John was one of the cherubs. The Lord was *the flaming sword*. John the Revelator was another cherub. The Lord was centrally absorbed, entering into the invisible Godhead by his ascent into the throne of God through conscious mental conjunctive unity. In this conjunction the Lord, the Son of God, was exalted to the intellectual center and throne of the universe, the Son of God inheriting the throne of the Father and occupying it. When this absorption took place, the Son entering into conjunctive unity with the Father-Mother God, there radiated the essence of this dissolution as the Holy Spirit, this being the seminal essence of Deity, by which the church was impregnated for the processes of regeneration. The Holy Spirit was absorbed through the function of inspiration (inbreathing); thus God, through Jesus the Christ, by the operation of the Holy "Ghost," breathed into the nostrils of man the breath of life (lives, in the original), and man became a living soul.

Now observe the facts and processes, scientifically defined. The Lord declared himself to be the "living bread from heaven." This bread came to be eaten. (Was he not the hidden manna?) "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day." When is this last day? It is the end of this age, the end of the Christian dispensation. One of the fundamental principles of the gospel of the Lord Jesus, was his assimilation by his

followers. He came to be eaten (absorbed). Was he eaten, absorbed, and assimilated to his church? I answer most emphatically, yes. And I dare to contribute to the world the science of this appropriation.

The whole process fundamentally rests in desire or will, which involves the desire or will to do the things essential to such a metamorphosis. Jesus desired to enter into the throne of his Father God, and was therefore willing to make the essential sacrifices. He was fearless in his enunciation of his relation to his God. "I am the Son of God." "I and my Father are one." It produced in his followers the exercise of a coördinate desire or will; and in those who could not brook his enunciations, it produced a corresponding hatred. Love is a force; hatred is an opposite force, but as necessary to the kindling of the fire which burned his personality, as the love of his Disciples.

The Holy Spirit Received by the Church

"I am come to send fire on the earth," said He, and "what will I if it be already kindled?" It consumed his body by an electro-magnetic combustion, which burned him into the Holy Spirit which was the result of the kindling, and the very substance of his being. The Holy Spirit was God. It proceeded from the Lord Jesus, and was the substance of his personality. Where did this spirit go, when departing as the life of God? It went into the Disciples who constituted its receptacles. God went into his church, and his people thus became his holy temple. This is all according to fact, and according to the plain teaching of the Bible. This was absorption. It was taught by the Lord, and the church was on hand to receive, appropriate, and assimilate this substance of the Godhead, personally manifest as the Son of man, the Son of God.

He was the Son of man by virtue of the fact that God created his Son from the human race, causing him to encompass the invisible Godhead; he was the Son of God by virtue of the fact that he came down the ages in his various incarnations from the seed planted in the race, from the veritable generative or procreative power of God. God was in the Son in his fulness, holiness, and power. In the theocrasis of the personal Jesus, and his absorption into his people through the three primary Apostles, John, James, and Peter, we have an example of the operation of the principle of absorption, with its practical illustration.

These facts as they are recorded, are worth more than all of the theoretical formulas of Buddhism and Theosophy, which have no practical bearing upon the lives and possibilities of the human race, except inversely to the great truths of the doctrines of Universology, and the fruition of the Tree of Life, to which Universology supremely points.

I have thus far only discussed the central theocrasis as pertaining to cherubic power, as distinct from seraphic influence. I desire now to bring the mind of the student down to the culmination of the dispensation, and to show forth, scientifically, the events in which the general humanity will terminate its mortal career.

This corruptible will put on incorruptibility, and this mortal shall put on immortality. This means that there will be a transformation of the mortal form and function to the immortal form and function. Mortal and corruptible manhood will become the immortal manhood, not in some other world, but in the same world and in the same field in which the Lord Jesus, the Son of God, attained to the incorruptible firstfruits of his own age, the end of the Jewish dispensation.

The first manifestation is the birth and maturity of the Sign of the Lord's coming. This Sign is Elijah the prophet. "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Elijah (God the Lord) is the Sign of the Son of man in heaven, because he is in the heavenly state. Elijah will be translated, because he comprehends the science of its function. Will he be absorbed primarily into a man, as was Elijah of old into Elisha, or will he be absorbed into a woman, not the cherub, but the Seraph?

This is the end of a series of dispensations. It is the last of the series, and because the last, the work attains the ultimate of creation in the production of the Sons of God (the coming of Christ). Now, because the Sons of God are to be manifest in the immortal flesh, and this is the final transformation of corruptible humanity to the incorruptible humanity, they must come forth from the arch-human Womanhood of the race, the Mother of the Sons of God.

The foundation and basis of Universology is the natural universe, in the universal form (in correspondence) of man. The universe has the form of the cell or sphere with the coördinate function of the cube. This is the basis upon which is predicated the whole system of Koreshan Universology. There must stand out in the culmination of this science, the form and function of the chosen Woman. This is the Seraph, the coördinate functionary and receptive center of influx of the absorption which will begin the conflagration that burns the world.

How the Transformation is Wrought

The following, outlines the *modus operandi* of the transformation of the most advanced to the immortal Sonship; Elijah will disappear through his theocrasis, translation, or, if the term is preferred, absorption. He will be absorbed, not into the male receptacle in whom the female was invisible, but into the visible Womanhood chosen for the purpose, chosen because raised up through generations for the purpose, and because she has come along down through the ages prepared for just such a function as herein described. The universal cone or conarium, a specifically chosen few, will immediately follow in the translation or theocrasis (absorption), and when this cone of the universal man or brain is extirpated (cut out by fire, electro-magnetic), there proceeds a radiation of the afflatus which extirpates the conarium of each person, male and female, of the class to enter into the final Sonship.

When the conariums of the many are removed by the operation of the fire proceeding from the Elijah and the universal conarium, there will be a general dissolution of tens of thousands of men and women; their per-

sons will be converted to spiritual force, which, having been directed toward and into the Seraph, will, through her office, materialize into biune (two-in-one) beings, men in the image and likeness of God; that is, like the Lord Jesus.

These are some of the principles and facts involved in the laws of absorption as taught by the Universology of Koreshanity. Absorption with us means *absorption*. The absorption referred to in the above general conflagration, belongs to the circumferential transformation which constitutes the coördinate zone of the pole of central and individual absorption into the central Godhead.

The New Order of Human Evolution

How the Lord Comes
in a New Race of Men

By KORESH

PEOPLE TALK of the "coming of Christ" as if they knew something about it. There is no subject upon which there is more ignorance displayed than upon the question of the fruition of the dispensation, in the product which in the purpose and processes of law it is designed to fulfil.

The coming of the "Son of man in the clouds of heaven with power and great glory," is the evolution of the Sons of God as a new genus or race of men, unfolded according to the principles of geometrical progression, from the cube root manifest nineteen hundred years ago as the personal Godhead—the Lord Jesus Christ. The Lord was the involved product of a system to which the laws and principles of earth mensuration apply with mathematical precision.

The geometrical sphere is the perfection of round numbers. Geometry is *earth* measurement. If the earth cannot be measured (by which I mean the foundation of the universe), then there can be no geometry. The earth (the foundation of the universe) can be measured; therefore it has geometrical limitation. The heavens also can be measured, hence they have limitation.

Associated with the universal sphere is its coördinate cube. This can be measured as definitely as the sphere. The cube and the sphere together constitute the whole. I herewith most emphatically declare that the Christ of nineteen hundred years ago was the involved cubical and spherical product of creation, and therefore constituted the monad, duad, and triad of creation, in their numerico-geometrical involution.

The processes of regeneration from this involved universal product of creation, a product constituting the germinal beginning of regenerative development, proceed from this "beginning of the creation of God," according to the laws of geometrical progression. It follows, therefore, that the evolution of this Christ of God through the laws of regeneration, is according to definite order, and fulfilled in definite time, defined, therefore, both as to time and character.

The "coming of Christ" so called, is the evolution of a number geometrically cubed according to the

mathematical root which must have involved (and did involve) the three geometrical elements above noted; namely, the monad, duad, and the triad, in a primitive root. Such an evolved product of mathematical evolution constitutes the number three score and six of Revelation, and is 144,000. The evolution (notice that I employ the terms involution and evolution inversely to their common use by mathematicians) of this 144,000 from the root creation, denominated the Son of man and the Son of God, is a mathematical and geometrical proposition, and is consequently geometrically definite as to order and number. The new race will be definite as to character and number, and also as to time of manifestation.

The "coming of the Son of man in the clouds of heaven" does in no sense mean in what are generally denominated clouds, nor in what are commonly called the heavens. The clouds referred to signify the literal manifestation of numbers. Waters proceed from clouds, for they are the proximate source of the rainfall. John saw the waters of the sea, but he did not comprehend the significance of what he saw; and the angel appeared to him and said: "The waters which thou sawest * * are multitudes, nations, peoples, and tongues." Now if waters are multitudes, peoples, nations and tongues, then the clouds whence these waters originate are the conditions of transformation from spiritual forces materializing from precipitation into the more tangible material form and character. The coming of the Sons of God in the "clouds of heaven" is therefore according to this law of correspondence.

"The coming of Christ" is the coming of the Sons of God. This is the manifestation of the order of Melchizedek, of which the Lord Jesus was the High Priest and sacrifice. Those who are looking for the Lord's coming according to the light of true science (knowledge), are looking for the evolution of the Sons of God from the manifest Son of God, who in the beginning of the Christian dispensation was planted as the everlasting seed. The Lord was the promised seed. He came to be planted for regeneration (reproduction); he was planted by the operation of the Holy Spirit, which was himself in dissolution.

The Lord dissolved after his resurrection, became Holy Spirit, and as the seminal fluid of the Almighty, was sown or planted in the race; and from this planting the Sons of God will spring. This is the evolution of a new order of men, in whom there are a number of genera, seven distinct forms or qualities, to be manifest now as the fruition of the dispensation. These Sons of God will arise from the now existing humanity through a physio-morphic revolution, in which the sons of mortality will be transformed to an immortality conformable to the immortal state of the germ planted; namely, the Son of God, who descended into the race for human redemption.

Let me here assure the student of Koreshanity, that these changes from corruptibility to incorruptibility, and from mortality to immortality, are not solely a mere process of unconscious evolution, but will

be the result of a scientific application of principles known only to the genuine Elijah, who is the *Sign* of the Son of man in heaven, and precedes the Son of man in the clouds of heaven. Just before the coming of the new order, the order of Melchizedek, the Sons of God, there will be a general disruption of the old order, in which will be involved *the destruction of the money power*.

So sure as there is a God in heaven, and his promises are recorded, the money power of the world is doomed; and it will be noted that the fate and dissolution of oppression are defined in the curse upon the serpent and the woe of Revelation. The time is now. One of the significant demarkations of the times is the single standard, whereby the Shylocks control the money of the world, and wherein the straw is removed from the brick making of our bondage (for we, the people, are in bondage to the money power), and from which the motto, "In God we trust," is just now removed, to give emphasis to the fact that men no longer trust in God, but in gold. Now if men should change the motto, and restore its use and say, "*In this god we trust*," the motto would be true to principle, and would not be the lie that it has been in the past.

The time of trouble is at hand. The old heavens and old earth will pass away. This means that the old church and the old state will be dissolved; there will be new heavens and a new earth, wherein dwelleth righteousness. This means that the new church and state will be established in earth,—a new dispensation will begin. *Woe! woe! woe! to the old regime; the destruction of the old order of things cometh apace.*

What are some of the primal sources of the world's discomfiture? The Oriental world will arise in its might and overrun the so called Christian world and destroy it,—during its own internal disruptions. The commercial spirit of the age contains the elements of its own disruption, and the industrial spirit of the age contains the elements of its disruption. Competism and discord actuate the industrial and commercial systems; they are in conflict, and the force of annihilation is moving them to their destruction.

The Root of the Financial Evil

The Great Greed for Gold
Obtaining Under Competism
By KORESH

THE CORPORATE THIEVES are not to blame for robbing the people. Such men as Harri-man, Rockefeller, Morgan, Ryan, and Carnegie cannot be censured for carrying to the logical conclusion, the application of the principles of paganism which the Christian system of modern times endorses and fortifies. The Congress of the United States is not to blame for acting as a puppet to Lombard Street, when the god of this world, the god mammon, is the all-worshipful master of human emotion, impulse, and incentive.

The present crisis of the financial world is not to be attributed to any one, nor to all of the distinct proximate causes which have been enumerated, either by the

reformers in finance, or by the manipulators of Congress in the interests of the money sharks. The root of the difficulty is not in the destruction, primarily, of the greenback—the people's money, nor in the demonetization of silver, (the destruction of the half of what remained,) nor in the loss of the confidence of the people in the great corporations wherein they were in the practice of investing in stocks, nor alone in the hoarding of the gold in the hands of the gold brokers, like the Rothschilds, nor in the turning of the calcium light onto the dark places where men gamble in commerce and industry. Deeper than in all of these will be found the root of the financial evil.

Men have forsaken God for the love of gold; and there is one mad rush for the mighty dollar, without which a man is a worthless vagabond upon the face of the earth. A man may be destitute of character, he may sacrifice his reputation for honesty, philanthropy, Christian sympathy, and the love of God and his fellow men, if only he retains his gold, the basis of all that constitutes credit in this God-forsaken period of human history.

"Give me gold, and I will defy the world. Satisfy my greed, the sordid love for money, and I can buy myself into positions of authority and power to subjugate men, for the powers which rule are subject to my wand of invincible magic." In three words one can define the sole cause of all the financial panics that have ever occurred. These are: "The competitive system." Destroy this system, and with it wage slavery and the oligarchy, and peace will reign throughout the earth. When this is done, the acclamation will have been fulfilled: "On earth peace, good will toward men."

What is the method of applying the remedy? It is simple. Go straight at the work of inaugurating coöperative united life, in which all industrial productions are shared equitably with the creators of these products. Men who labor create the wealth of the world; let them assert their rights by taking the bulls by the horns and the bears by their tails, and thus demonstrate to the money lords that there is a lion in the way. Let the masses of the people use their money and their labor for their own universal interests. Produce directly and consume directly; run your own mills; build and own your own sources of accumulative wealth; become your own masters, and relegate the present system of competition to the limbo whence it originated and where it belongs.

THE SECOND coming of Christ will be the manifestation of the Sons of God. These are the off-spring of the Lord Jesus through the processes of regeneration (reproduction). The first coming is the manifestation of Elijah the prophet. He is definitely named in the prophecies. Note that the first coming is the personal Elijah; the second coming is in the fruit of the Tree of Life—the Sons of God.

IT WILL COST about \$6,000,000 to move our navy around Cape Horn to the Pacific Coast, to make a demonstration in the interests of peace; all because we are afraid that Japan might be tempted to do something wrong while our defenses are neglected. The people pay these expenses. What do they get in return?

The Field of Woman's Progress.

BERTHALDINE, MATRONA.

WOMAN'S PROGRESS GODWARD

Woman to be Delivered
From Man's Dominance

UNTIL THE RELATIONS of men and women are those of a well-balanced reciprocity, animated by the divine spirit of in honor preferring one another, there is small basis for hope of a mighty uplift of the common humanity.

The rule or ruin spirit now so dominant in men and women, means the ruin of both. Could human vision penetrate to the Holy of Holies within the veil of Messianic flesh, the Bride, the Lamb's Wife, would there be seen as the one by him adored and in honor preferred. This adoration of the visible Lord for his interior and now invisible bride, is the power of the Godhead for their union in eternal life, consummated by the projection of the beloved Son, the *summum bonum* of their mutual love according to knowledge. This union for life that is life indeed and in truth, was revealed to God's elect at the beginning of the Christian era. It was seen in the relationship of the Lord, the man Christ Jesus, and his primary group of Disciples, when they had eaten together the "flesh and blood" that were meat and drink indeed. The firstfruits of their spiritonatural union made the Christ and his visible church spiritually all in all to each other. In honor they preferred one another.

Then the outer consciousness of the external and natural minds of men and women, within whose inner courts the spiritual union of Christ and his church was consummated, was subjected to an agony of longing to be one with Christ in the outermost. They groaned for the redemption of the body. To attain this desired attainment of the Godhead with the outermost courts of the temple of his elect humanity, required a further projection of the Son of righteousness as the Father of lights. To this end the visible church was led by the eternal wisdom of the Godhead, into identification with Israel, lost and undone, and become visibly Gentile. Thus the visible church has become known to the scientifically enlightened as a Gentile harlot and the mother of harlots.

The visible lord of the now pagan church is a manufacturer—a maker of graven images, of puppet kings, and all manner of false lights along the shore of time. Wittingly, the Lord of heaven and earth descended into hell; unwittingly, his visible Bride, the church, by faith in him as the Lamb of God and ascended Lord, followed him in his descent. The outcome invisible, of their common descent into the lowermost hells, waits revelation and triumphant visible reunion. The Almighty in his descent entered into mortality so deep that the measure of its iniquity will shortly be reached and declared to the world. The ultra penetrable rays of divine love and wisdom shed abroad by the fall of man, have reached the secret place of the Most High.

There, in his hiding place, eternal life is maintained on the basis of a scientific understanding of the laws of its being. Love and wisdom there find rest from their labors in the heart of earth's most circumferential man, now before the throne of all science in ultimates.

This acme of divine love and wisdom, the man before the throne, is visible as such to all to whom the true science of alchemy has given perception of the true cross of Christ and his church. The Messenger of man's final covenant of God with man, stands now as God's new name before the altar of the church of the New Covenant. He is there as Prophet, Priest, and King, to do all the divine pleasure for the redemption of the body, soul, and spirit of the divine human race. He is there to fill up the measure of the Anointed's sufferings for the revelation in glory of his Bride, the new Church, to be triumphant in earth.

For this man to live is verily Christ; for him to die is verily gain. His name will illumine the earth of the new Aquarian era with an annulus of glory, the just due of his Bride, the Church, that shall descend as his God out of heaven, to live and keep it holy. The increase of the life laid down by Jesus, of the temple destroyed, the stones cast out, will all be revealed in this solar annulus that shall irradiate the new world with the light of the Lamb, through the mediumship of the Bride, the Lamb's Wife, and his many Sons. Reunited they will stand again for the eternal life of the universe. The actual progress of woman is always truly indicated by the relationship to her God, of the church that will follow the Lamb whithersoever he goeth. This church will ever embody in its membership the most progressive of all men and women.

The Wisdom of Life

WHEN MASCULINE MAN, the vidual expression of the begetting or father principle in the immortal or individual man, ceases to be a true prophet, priest, and king in his own household, feminine man, the vidual expression of the gestative or mother principle in original man, revolts. This revolt on the part of the vidual feminine man, projects revolution into the entire organic structure of human society.

Social revolution began at the seat of sex commerce, in the beginning of the Christian era. It does not cease until a new church and a new state have been involved in an organic social unity. This unity is to be made visible in earth as a scientific or God-anointed vitellus for the reestablishment of universal, divine social order. This order will be called a new world or cosmic order of things.

Mortal men, *en masse*, have ceased to be true fathers or husbandmen of their own households, private and public. They have forsaken the God of their fathers, the God of Israel, the Savior. Nominally, the lawgivers

of life, they have made void all the laws of organic unity, for the preservation of light and the regeneration and well-being of life. The regeneration of wholesome life requires that the love of God and his humanity be the ruling passion of men and woman, exercised in scientific obedience to the laws of life. When men no longer confess in their lives the headship of Christ, the Lord of heaven and earth, women cease to be true mothers; then all households lack at the helm the feminine principle of divine wisdom. Divine wisdom is the legitimate counterpart of divine love, or the scientific application of the law. This scientific application of the law, is zeal according to knowledge.

The helmet, in the whole armor of God, signifies divine feminine wisdom. This is derived by woman from her appropriation from the face of the serpent, of the fruit of the tree of the knowledge of good and evil. This fruit is offered her by the Mother of all living, in the guise of the all-knowing, called the Ancient of Days, or the serpent. Serpent is from *sapiens*, meaning wisdom. Only that man is both scientific and wise, or love and wisdom incarnate, who can induce womankind to eat and give man to eat of the fruit of the tree of the knowledge of good and evil, which becomes to her the Tree of Life, from God's point of view. This tree yields twelve manner of fruit; it is the product of the planting of God's holy seed in the field fertile with the seed of the Woman, or rich in life's experiences. When man attains the knowledge of the power and possibilities husbanded in his own holy seed, he will know the latent power and possibilities of a cultured, chaste womanhood, and aspire to revere and educate them.

In ignoring the law of life fulfilled by Christ, their living head, men have brought most destructive consequences on themselves and womankind. In the great falling away of Christendom from Christ's standard of the law of life, men and women have substituted for the divine humanity a false god. This graven image of men's idolatry of iniquity is a little disk of gold. On this they have placed, in their determination to rule men without the wisdom of God at the helm, the image and likeness of Caesar. To Caesarian power they have rendered all that belongs to God.

God is the biunity of love and wisdom in man, ever mindful of the well-being of all men, secured only by obedience to the science of the Decalogue. Of this Decalogue Christ, the legitimate head of man, gave a summary for the benefit of the Woman, his church, and all her offspring. It was this: "Thou shalt love the Lord thy God [i. e., the Christ, or God-Man] with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor [the one in the 'vine' and 'under the fig tree,' the sphere of common interest] as thyself."

The Harvest of Mortality

THE FACT THAT woman is "progressing" in some direction, is receiving new varieties of confirmation every day. One of the newest has been described as "Cupid's Clearing House." This institution is a sort of

social college for the discovery of affinities who, if they marry, will be content to stay married till death do them part. Some enterprising society stars of the first magnitude, in constellation at Oak Park, a Chicago suburb, have gone into a sort of social detective service, to locate for themselves and others, "just the right man" for the position of husband. Dancing not affording much opportunity for deliberate conversation, the possible affinities are to meet informally for story-telling, singing, and "kissing games." Kisses are said to inoculate with Cupid's microbes, and hasten the wedding day. They are also reported by a London dentist as inoculating the mouth with a disease which progresses insidiously and causes all the teeth to loosen and fall out.

Teeth happen to symbolize the rational faculties with which we masticate food for thought. It is barely possible that this desperate desire on the part of the unmated young women of the West, which leads them to cry, "Come on, Macduff!" and offer kisses as weapons, displays some decadence of these rational faculties, some zeal not according to knowledge. It is not alone financing that is frenzied just at the present time. "The lusts of the flesh and the pride of life" never burned with a more hellish fire, and never threatened the world with more revolting forms of corruptible dissolution. Irrational methods of accomplishing desired ends are the order of the day, and the young women who resort to them will take the full weight of the curse upon the woman, who in mortality brings forth the children of sorrow and sighing and crying.

A "yellow peril" is imminent, to serve as the scourge of the Almighty upon the nations that have disbonored his name by their lust for gold. Women may irrationally and sensuously marry and mate in these perilous times; they may for a brief period voluptuously enjoy life careless of their obligations to all men for the redemption of humanity, but their time is short. It behooves women to think soberly, as they ought to think, of the prophetic descriptions of these last days of the Christian era, in which the Lord of the harvest is foretold to appear.

Marriage is a possibility before every true woman now living,—marriage of the highest type ever instituted by the Almighty; but it is not to be found through any bureau for the mating of mortals through carnal desire, or mortal ambition for social position. The altar of divine marriage must be approached by the purification of the life, by the way of the stepping-stones of chastity and celibacy. This must be accomplished by the polarization of all the strength of thought in the Lord, and the devotion of all the energies of the body to the service of the universal humanity. "My people are destroyed," declares the Almighty, "for lack of knowledge." Humanity is reeking with all forms of disease incident to total ignorance of the laws of universal being, which applied, will effect righteousness and peace, the equilibrium of body and mind which gives saving health.

The marrying and mating of mortal humanity mean the multiplication of diseases, the increase of wars, and endless torment in the flesh. Its very

sweetness is embittered by sorrow, and its end is, "death do us part." If any marry, let them marry in the Lord; i.e., ascend to the divine Sonship of the immortals, and enjoy a biunity of being that shall bear the image and likeness of the Father-Mother Deity in one ecstatic form.

The Increase of Defective Children

FROM *Health Culture* we learn that about one third of the school children of the United States are below the proper grade average, because of physical defects that could be remedied. This report is made according to the testimony of a committee of prominent educators who have been inspecting the New York children. Doubtless the remedial business would prove profitable to the experimenting physicians and surgeons, whose deeds of darkness fail of being hid, as well as their works of merit. It is better to discuss and search out causes, and to deal with the root of the evils, than to apply the best of alleviating remedies. The reformers need to fix their eyes on the "monetary aspect of the sex question" to get at satan's seat, where they may learn the great cause of defective children.

Money being the name given by the Ancient of Days, the All-Wise, to the divinely-ordained guard and criterion of all commercial uses, it must be that sex commerce has a divine standard of integrity and an ordained guard and criterion from which degenerate humanity has departed. We read of a time foretold by God-inspired apostles and prophets, when "Evil men and seducers shall wax worse and worse, deceiving and being deceived" to that degree that no flesh could be saved were not the days of this time of the end shortened. All lines and degrees of human degeneracy are now on exhibition under the search-light of science. Men and women, as fathers and mothers of the race, do not show up very well from either the national or domestic standpoint. We read recently, that in that pride of the Fatherland, the city of Berlin, some eleven thousand children had to go to school hungry. We read that in New York, the pride of plutocratic America, is a race of mental, moral, and physical defectives, requiring the attention of physicians and surgeons.

Knowledge, divine in origin and destiny, is coming to the front, and is going to and fro in the earth to make all men aware of the secret presence of the living God. Every dark lantern of this competitive system of iniquity, from the least to the greatest, will douse its murky glim in the presence of the science of Universology. Its all-powerful search-light will be turned full on the man and woman conceived in sin and shapen in iniquity. They will be brought upstanding before the intellectual seat of the great white throne of divine judgment.

How the Pilgrim fathers and mothers were wont to line out and wail the words of the hymn, "Before Jehovah's awful throne." This throne they located as far off in time and in space as their crude conceptions of both would allow. Now it is nigh to all men, even at our doors. In the ineffable light of the science of absolute truth, men and women are to have themselves to

examine and judge, with the sure result that sex iniquity must become intolerable to both.

Child-birth is to become again to both men and women a thing too awfully sacred to be contaminated with the lusts of the flesh and the pride of mortality. The genuine science of immortal and eternal life, and moral responsibility to the race for the attainment of the same, are to be restored to the man and woman. Both men and women are to be commanded by one clothed with all authority, to "go and sin no more."

Let women, last at the cross and first at the tomb, to hail the resurrection of the immortal man, now be first in coming to the front, to walk in the search-light of God's eternal truth for the confession of sin unto salvation. Let women be not ashamed to own, and be owned by, the Lord of earth's new day, now making every shade of darkness visible. A great company of women are called to join the White Horse Army for the publication of the scientific gospel of the kingdom. It is for the women of the White Horse army to lead the armies of the Red Horse, the Black Horse, and the Pale Horse, in following the rider on the White Horse to that final victory, which is to swallow up death and the grave. By this army of armies a city is to be built, from which the law of life shall go forth as the science of the being of the Lord our Righteousness, created as a new thing in the earth, a woman that shall encompass a man, re-created in the image and likeness of his God.

Yale's New Prize Song

"MOTHER OF MEN" is the title of Yale's new prize song. While as the critics say, "it lacks supreme poetic merit," we who have fond memories of Yale say that it preserves, in sweet poetic rendering, the merit of a noble filial sentiment worthy of a perfect scientific statement. We give the Yale verses to our readers, and express the hope that we of the fledgling Koreshan University, founded by KORESH, may be inspired as the sons of men, to sing anew as the song of our Alma Mater, the song of Moses and the Lamb. This song is to be sung by the graduates of the College of Life, in the symbolic language of Haveh, the Mother of all living, the Alma Mater of every genuine science and poetic art:

Mother of Men

Mother of men, grown strong in giving
Honor to them thy lights have led,
Rich in the toil of thousands living,
Proud of the deeds of thousands dead;
We who have felt thy power and known thee,
We in whose works thy gifts avail,
High in our hearts enshrined enthrone thee,
Mother of men—Old Yale!

Spirit of Youth, alive, unchanging,
Under whose feet the years are cast,
Heir to an ageless empire, ranging
Over the future and the past;
Thee, whom our fathers loved before us,
Thee, whom our sons, unborn, shall hail,
Praise we today, in sturdy chorus,
Mother of men—Old Yale!

The REFORMATION IN FRANCE

The Potter of the Bastille--Bernard Palissy

(From the French of Paul Albert. *)

"**I** BETHOUGHT myself to post signs through the streets of Paris so as to call together the most learned physicians and others, to whom I promised to show in two lessons all I knew of fountains, stones, metals, and other natural objects. In order to attract only the most learned and curious, I announced a charge of one crown for the said lessons. I did this partly to see whether I could not draw out some opposition by means of my audience, something which gave more assurance of the truth than the proofs which I put forward. I knew very well that if I were lying, there would be some Greek or Latin scholars who would resist me to my face, and who would not spare me, both for the sake of the money and for their time, when I might have been amusing them; for there were very few of my hearers who might not have put to profit, in some way, the time spent in attending my lectures. This is why I say that if they had found me out in an untruth they would have repulsed me; for I had announced that I would return the money four-fold if my promises did not embrace the truth. But, thanks to God, no man contradicted me by so much as a word."

Such lectures are not heard in these days. What had he discovered? The generative principles of the sciences which a hundred and fifty years later were not organized, or did not exist, even in name,—notably, geology, mineralogy, and hydrostatics. Sure of the truth of his observations, he allows himself a lightly ironical tone against the learned by profession, who have found nothing, but wish to prevent others from making discoveries.

"Thy fine scientists!" he tells his interlocutor, "Thou findest nothing good unless it come from the Latins." Then, having won this shred of satisfaction, he divulges with prodigal generosity the observations he has made, the deductions he has drawn. He explains the cause of earthquakes. He points to water, air, and fire unchained in the bowels of the earth, and thus pursues the theme:

"It must be that whatsoever lies below these three elements should conquer and stifle the said elements or that these elements, uniting in their superb grandeur, must rule the rest, giving themselves room to breathe."

What precision and relief in this style! And where did he learn this? In Aristotle, in Seneca, in Pliny? No! They are not among his acquaintances.

"Shall I tell thee in what book of the philosophers I learned these fine secrets? Simply in a kettle half full of boiling water, which being sharply pushed by the heat at the bottom rose and filled the vessel."

Had he thought to use the force which he measured,

steam was found. I will not follow him further into the field of science where my own footing is uncertain. It must be said, however, that he was the first to write a definite refutation of alchemy, to explain the formation of stones, of crystals, the presence of shells in the bosom of the earth, even in the interior of the continents (two hundred years later Voltaire still shared in the accepted errors on this subject); that he proved the universality and the powerful action of salts and the formation of fossils. He affirmed the existence of human fossils, and, of course, they laughed at him. They laughed again, ten years ago, at those who affirmed the same. Nothing less than the discovery of the famous jaw of Moulin-Quignon by M. Boucher, of Perthes, was needed to silence the doubters and jesters.

There was a great debate on the subject. I do not know whether the authority of Bernard Palissy was then invoked; probably not, but what is certain, however, is that Palissy in the Bastille, owned and left to Peter l'Estoile a human fossil.

"This good man, in dying," says l'Estoile, "left me a stone which he calls his philosopher's stone, and assured me it was a skull which time had changed."

To resume, he was the first to proclaim and to demonstrate two fruitful principles, which form the very basis of all the natural sciences,—the first, that direct observation is the true, the only method to employ, which he thus translates into his own language: "Practice has engendered theory;"—the second, that matter perpetually moves and undergoes incessant transformations. All Nature is but a great laboratory, ever in activity. "Nothing under heaven [let us include the heaven itself] is in repose; all things work; they form, they change, and often turn from one substance to another, from one color to another. * * * The earth and the other elements are never idle."

So much for the high conceptions of his mind. But what shall be said of the penetrating tenderness of his heart? It revealed to him the law of universal charity. He understood, he saw, he felt, the unity of all things, and the contemplation of this fact filled his soul with an invincible sympathy for every creature on whatsoever round of the ladder of life.

(End of Translation.)

The Rise of the Reformation Coincident with the Decay of Physical Science

INSTEAD of deducing the truth of alchemy as the science of transformation or of metamorphosis, Bernard Palissy began to reason as above stated. The perpetual flux or the movement of metals, crystals, etc., has been explained in the Cellular Cosmogony in the most marvelous manner. The universe is an electro-magnetic battery, and even the atoms of the diamond generate fluidic energies in changing place.

The inversion of physical science is here reported by

[* Concluded from the January Number. The translation ends in this issue.]

M. Albert in his delineation of Palissy as coincident with the Reformation in France. The Potter was willing to die for his religion. He wanted the gospel to be read by all. He wished to stand for religious freedom in France; but his scientific knowledge has either been greatly maligned or he inverted his teachings. To discover the transformation of one substance to another is a direct refutation of the so called science of chemistry, which grew up in the past hundred years with other mistakes. To discover the transformation of even one kind of substance to another is to refute chemical literature for the past hundred years. It is to confirm alchemy, the wisdom of Cham or of Egypt, for Khem was the Egyptian god of generation.

In the passage quoted by the eminent littérateur, Palissy says that all things move incessantly, and often turn "from one nature" to another. Lavoisier, who is celebrated as one of the founders of chemistry, is said to have written in conformity to the motto:—"Rien ne se perd, rien ne se crée;" nothing is lost, nothing is created. This by the French is taken as the foundation of chemistry. To explain phenomena observed, such as the incessant changes in matter, the theory of the rearrangement of atoms and molecules was adjusted. Today, the more advanced thinkers are advocating an actual conversion of substance. Palissy treated natural objects from the right standpoint, that of observation, but he did not understand the alchemical reagents. In alchemy the fundamental proposition was expressed by a little sign used on the crucible itself, the sign of the cross. The cross of God with man, which eventually transforms men into devils and then into Gods, is seen in this symbol.

The Reformation let loose the devil under Martin Luther, who began to attack the celibacy of the priesthood. The splitting up of the Catholic denomination into groups, was the descent of the Word still lower into all manner of deceitfulness.

II

MARGUERITE DE VALOIS

ONE OF THE most picturesque characters of the time of the Reformation in France is Marguerite de Valois, the Queen of Navarre, the first wife of Henry IV. The daughter of Catherine de Medicis, when she had the misfortune to be shut up in the Louvre and held captive by her brother, Henry III, spent her time in reading. She records in her memoirs that she passed the hours in intellectual diversions. The passage that she devotes to this incident is exceedingly abstruse and metaphysical. She says that divine Providence began to solace her in this way for her griefs as soon as she gave herself up to the contemplation of her books. She goes from books to the universal handwriting of Nature, and is ravished by what she terms "the marvelous light and splendor of that incomprehensible essence."

In the days of her youth the princess Marguerite was so beautiful that strangers said, "See France and see the court without seeing Marguerite, and you have

seen neither France nor the court." Her misfortune was her mother, the author of Saint Bartholomew's bloody massacre. Astute in her policies, farseeing in her intrigues, Catherine de Medicis, as is alleged by the first historians of her country, took pains to corrupt the morals of her sons, that she might debase them? No, that she might weaken their influence in the state where she wished to rule. Crafty as well as politic, she left the girl to herself that Marguerite might grow up to shine in her innocence until such time as this very innocence might lend itself to heighten her charms and render her more agreeable to the suitors who could further her mother's policies. The King of Portugal pressed his claims for her hand, but was not accepted. Henry of Navarre was so powerful that he was to be placated by the Catholics. It was a brave thought to give him a wife who could rule him for her mother, one who could at least tame the lion so he would only show his teeth. Unfortunately for the Catholic intrigues the girl did not fall in love with him, so her influence over him was lessened. He married her to divorce her at last on account of the numerous intrigues and scandals which filled her life, according to historians, who may be misinformed, as they were in regard to many of Napoleon's acts. Her intellectual pursuits do not seem to present her in an unfavorable light, and she has been extravagantly praised for her beauty, taste, and her famous memoirs.

The origin of this chronicle is especially to her honor. The Abbé de Brantome had drawn one of the literary portraits which were so fashionable in those days. He bethought him to give the palm of beauty to Marguerite over all the goddesses of Olympus. On receiving this book, written in so laudatory a style, Marguerite in graceful tones disclaimed the perfection attributed to her, and beginning to rectify the chronicler in regard to certain minor points, kept on till the story of her life had been given in full. Its style marks an epoch in the language. She uses French with so graceful a touch that it becomes a new and supple instrument in her hands. She displays an acquaintance with ancient history as well as contemporary poetry.

A brief account of the events of Marguerite's life shows that she was married to Henry IV, as has been stated, six days before the massacre of Saint Bartholomew, which burst upon her like a thunder clap. When Henry, the storm center of Protestantism, left the court of his enemies in 1576, she stayed behind; then, when the fancy seized her to see him again she went to Nérac for three years. On her return to Paris she was openly insulted by her brother, then the reigning monarch, Henry III. She found only cold looks at Nérac when she hastily returned. She joined the Ligners in her pique, and took up arms against her husband, who shut her up in the fortress of Usson, where she wrote her Memoirs. As soon as he came to the throne of France, he sent a message to the effect that he wished to divorce her. She refused. He was obliged to relinquish his purpose to place upon the throne as his consort, the Duchess of Beaufort. Subsequently, when the

volatile king fixed his fancy upon Marie de Medicis, she consented; so Marguerite de Valois never reigned at the court as Queen of France. She died in Paris at the age of seventy-three, in 1615.

Her connection with the Reformation was shown in her protection of refugees, who fled to her at Nérac while she held court there. She wrote a poem called the "Nativity of Jesus Christ," full of barbed arrows for Catholicism. The feeling that prevailed in regard to the Scriptures is shown by the fact that her boldest stroke is put forth in the reply of the shepherds to satan, who asks insinuatingly if they think they understand the Holy Scriptures. "We humbly read them." Such a mention was thought to be ultra-liberal, tantamount to a denial of Catholicism. Among the men who frequented the court here were Calvin, d'Etaples, Marot, the translator of the Psalms, Roussel, and des Périers. These were all drawn by the attractive force of the woman, who moulded the future of Henry of Navarre by her refusal to permit him to seat the wrong woman on the throne of France.

English Pronunciation; It Breaks Up Families

FOR PARTING intimate friends, for annihilating treaties, for breaking up social relations, what equals word quibbles? You may tell a person that his nose is awry, that his temper is grouty, that he has all the faults in the Decalogue, still his love holds fast; but begin to buffet him on his pronunciation of minor vowels, he is your enemy till he dies. To be caught making mistakes in English is a sore point, so much so that some have contended there is no office for the lexicographer, all words being semi-fluid, not fixed. Literary fashions rule in the choice of words, and they also control the budding Englishman. He is susceptible to praise, but pounce on his experimental pronouns, tell him his nouns are mispronounced, he is ready for treason, strategems, and spoils.

To mispronounce a vowel is considered an international issue. To "Noo" York belongs the humiliating feature—that she imports her critics. When they call her blessed it is in no verbal sense. They come from the east and the west, the north and the south. They all bring their peculiar habits of speech. They sit down upon her. She is particularly fortunate when the prince of the drama attacks the principal vowels used on this continent. When our faults are brought forward, we are fortunate because an opportunity of mending them is afforded. How many persons in this country say Nieuw York? How many discountenance the minor vowels,—say, the Boston *a*?

Is there any standard to which all may adhere? We have the Standard Dictionary, but there are many points wherein it differs with the Century. Pronunciation is like the raiment which we put upon our perishable bodies, in style today and out tomorrow. Should one say answer or änsver? To discuss the point requires hours, embroils you with your bosom friend, and may even break up families. Why it is so, none may

say, but until the earth is again of one speech and one language, the touchiness of most persons over this subject will continue.

An international language has been a dream to the inhabitants of the earth. Esperanto is the latest attempt to force nature. It is an artificial product, green and sour as strawberries in January. It is so unnecessary to fabricate a language, when the French is ever with us, the product of years of ripening since the days when the two Romance dialects prevailed *la langue d'oc* and *la langue d'oïl*. A split over "yes,"—that was French in the tenth century. The north prevailed—that is French today with all the flexibility, the delicacy, the ease of pronunciation, the clearness to render it a world language. Let us have a tongue with an ancestry and a history, not a parvenu. Esperanto may be hopeful, but it is wooden.

English pronunciation with its attendant quarrels, broils,—the disturber of domesticity as it proverbially is,—debars our language from aspiring to be international. Divorces would multiply. It is ever a moral issue, this of the English vowels. When Mr. Stead spoke of our "unmentionable pronunciation," many thought war with England was imminent.

Quid Pro Quo

IS THERE eternal barter in the universe? Is there nothing free, nothing given? The Scriptures say that the gift of God is eternal life. This would imply that he has something to give, that he knows what it is, and that he is not setting it up in the market place to be sold for ready money. A gift is a gift; it is not a bargain. God did not bargain with the Son to find out what the latter could do to regenerate humanity. He comes as the Lord, and he gives himself, for he is the life. *In him* is life eternal, and this is free.

Effect of the Dingley Tariff

THE EFFECT upon the manufactures of a country produced by the tariff, varies in direct proportion to the cost of production. This is an axiom. It varies inversely in accordance with a similar law, the demands of trade. The Dingley tariff has had its day, according to some financiers. According to others, it is making money fast—for the Goulds and the Rockefellers. Make an estimate of the earnings of the U. S. steel rail pool. It has already been done, and the figures show exactly what the tariff means to the American people; \$24,374,688 net profit made out of its earnings and contributed to the members of the rail pool. Steel rails are sold to American roads at \$28 per ton; to foreign roads at \$20 per ton.

With the stupendous figures cited, one is at a loss for words. To treat the subject exhaustively, would require many written pages of comment. To cite figures alone would take hours; but one result is shown; protection pays for the country—if we consider the country as made up of rascals.

Modern Social Problems

MODERN REFORMERS construct theories of economics to suit their fancy. The forms they propose are mere toys of the mind; and if placed in the way of the moving reality of human relations, they would be crushed like card-houses. The great social issues of the world must be settled by means of the decisions of genuine science. There must be something adopted to wisely direct the great tide of human energy. Nothing but some great master principle, a masterful conception coupled with greatness of character, can still the tempest of human discontent and restore confidence in the immutability of righteous law. Undreamed-of marvels of possible achievement may be seen through the eye of science. The greatest works the world has ever known may be accomplished through the polarization of the mind and soul of a nation. The era of rest for which the world seeks, will obtain through human equipoise. The affairs of the world should be in equilibrium, and just proportion and balance should characterize human industry and commerce.

OUTLINE OF THE KORESHAN SYSTEM

The Social and Other Phases of the Progressive Movement

(From the New York Herald *)

OUR GEOGRAPHIES and astronomies are false guides. Even the poets are all astray. We are not living, as we have been deluded by the scientists for centuries into believing that we are, on the surface of a sphere revolving through space, and part of a tremendous universe whose other worlds are mysteries to whose unveiling we look forward to at some time in the future. The Koreshan Universology has demolished the standard beliefs and explained that our little world is all that there is of the universe. Beyond us there is nothing. The earth is a great cell and we live on its inner surface, not on the outside. The "glorious orb of day" is at the centre, only about four thousand miles distant. We do not see it because it is surrounded by three atmospheres, one of which is of hydrogen. What we do see is the focalization of the sun's energies at a distance of about nine hundred miles from us, at the junction of our atmosphere with the sea of hydrogen.

There are no starry heavens in the sense we have always believed that there are, no peopled planets. Even the comets are disposed of by new theories. The Koreshans can prove that all these things are illusions. Unhappily, everyone is not acquainted with Koreshans and their theories. To many persons the Koreshans are as little known as the inhabitants of Mars. Of course, when we come to understand the principles of the Koreshan Universology, or Cellular Cosmogony, we will know that there can be no Martians, and that the canals which are alleged to have been seen on Mars are nothing more than lines on the telescope.

KORESH, the Founder of the new religion, science, and social system that bears his name, was known as DR. CYRUS R. TEED before he became the prophet and accepted Messiah of the new order. He began with a declaration in favor of the Cellular Cosmogony. Since all life in the process of development progresses in a cell,

he held that the assumption that the earth is a great cell in which the development of human life is taking place, is altogether reasonable.

The next step was to prove that all material life exists on a concave instead of on a convex surface. This theory became a proved scientific fact, according to the Koreshans, when certain experiments were performed by means of the Rectilineator, an instrument devised by Professor U. G. Morrow in making surveys on the west coast of Florida. Freeing themselves from the accepted formulae and methods of science, they undertook the survey with the open minds of explorers of an undiscovered country. The result, they assert, was the scientific mathematical proof that the earth's surface does curve eight inches to the mile, as the old-time scientists say it does, but that it curves concavely instead of convexly. Their experiment covered a distance of four and a half miles, which was far enough to prove the case. The air line sighted at the distance of four and one half miles from the start, actually ran into the Gulf.

As a result of this survey the following principle has been incorporated as one of the fundamentals of the science of KORESH: "A straight line extended at right angles from a perpendicular post, over land or water surface, will meet the water or surface of the earth at a distance proportionate to the height of the perpendicular. We have, then, the plumb-line, constituting the radius vector, the chord or rectiline, and the arc. This figure, with its indisputable elements, comprises the premise for the cosmic structure upon which theology and sociology rest as their eternal firmament." The earth's crust is estimated to be about one hundred miles thick.

What is termed an exact knowledge of the form and function of the physical universe is the basis for the religious system of Koreshanity, and from this develops the governmental and social life of the order. A Coöperative and Communistic Colony at Estero, Lee County, Florida, cherishes the new science, fans the fire of the new religion, and practises the sociological precepts taught by KORESH, the Founder. Mrs. Ordway, known as VICTORIA GRATIA, is styled the Preëminent of the Koreshan Unity, and is to be the head of the new church when KORESH shall have been translated. He is not to die as mere men die, for he is of Messianic

[* EDITOR'S NOTE.—The article herewith, appeared in the *New York Herald*, January 19, 1908, with a number of excellent and striking illustrations. It has been pronounced one of the best and fairest articles concerning the Koreshan Movement that ever appeared in the daily press.]

mould. The age of iron in which we have been living is soon to come to a close, and the age of gold is to be ushered in. The spirit of KORESH, it is believed, will descend upon his church even as did the spirit of Jesus Christ upon the Christian church, when his body was dissolved into Holy Spirit and was absorbed by his church, from which the Sons of God will come. This dispensation is now coming to a close, says KORESH. The old heaven and earth, that is, church and state, are about to pass away, and the new heaven and the new earth are to appear.

KORESH sees a sign of the dissolution of the old church and state in the fact that Aries in the physical heavens is now passing out of the constellation Pisces into the constellation Aquarius. When the sign Aries has passed into any succeeding constellation, the passage has always been attended with a revolution in the affairs of men, and the inauguration of a new dispensation. This happened when it passed into Pisces nineteen hundred years ago. We had then the Piscatorial (fish) or Christian age of the world. The movement of fifty seconds of a degree every year has brought the sign now into its culmination in the constellation Pisces, and the time has come for its transition into Aquarius, the water-carrier.

With the passage of Aries into Aquarius will follow physical upheavals of a remarkable character, marked by extreme physical phenomena, startling to a world given over to the love and accumulation of money. The time has come wherein is to be fulfilled the Scriptural enunciation: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you."

Corresponding to the change in the physical heavens there is to be a special scientist who will present to the world an entirely new system of science, so revolutionary and startling as to be ignored by the scientific world in general until there is an actual fulfilment of the predictions involved in this new presentation of scientific fact and phenomena. This, of course, is KORESH.

The Sign of the coming of the Son of man will spring from the highest mixture of ethnic infiltration, and for this reason his coming will be in the United States and from the midst of the people. He will come as an American citizen, born as an American, and, after performing his preparatory functions, will enter into his throne, fulfilling the great law of keeping the way of the Tree of Lives by its perpetuation through the planting of its seed. God will begin his conquest of the world by the establishment of his kingdom in the United States of America.

All the social, industrial, and financial evils that now afflict this country, KORESH lays to the competitive system. "The people," he says, "have not yet been deprived of their constitutional liberties, so far as the franchise is concerned, but beyond that they have lost their industrial, commercial, and executive powers through the machinations of the commercial pirates who fortify themselves behind the intrenchments of predatory and accumulated wealth. If we are under the heel of a monopolistic oligarchy we have no one to

blame for it but ourselves; for we live under, indorse, and support a competitive system which enriches the unscrupulous through that commercial superiority whose brilliancy and dishonesty combined enable the exploiters of industry to apply its proceeds to self-aggrandizement, and encourages what all honest men denounce, engendering class hatred, which must ultimately reach a climax in its own overthrow.

"If we should call the President of the United States a mountebank we should condemn that to which we have contributed support by our vote and by our ratification of the industrial and commercial system universally in vogue; and we would not only insult the Executive whom the nation has placed in office, but a multimillion of the voters of the United States.

"We regard President Roosevelt and Mr. Rockefeller as two of the best products and best living exponents of the competitive system; the one the power behind the throne, the other attempting to sway the balance of power between the classes and the masses. Both believe in the competitive system because they know no other. In this peculiar epoch in the progress of a sordid commercialism wherein men are imbued with the love of money above every impulse of the human soul, no better man than Roosevelt could be found for President. He is the best man for the present competitive system. However, we condemn the system as anti-christian, unsocial and flagrantly uneconomical."

There is a large printing office where both secular and religious periodicals are published. The making of concrete has assumed an importance proportionate to the uses it can be put to in building and in ornamenting the grounds. Art has a high place in the scheme of the colonists, and there are evidences of this in the sculptures and paintings which are to be found. The stage, too, is an important factor. Plays are frequently given in Art Hall; music being furnished by a well trained band. It is held that the theatre is to be the pulpit of the future, and the plans of the colonists include one for the laying out of the largest and finest out-door theatre in the world. At present they are getting ready to give an elaborate presentation of the dramatic Biblical story of "Joseph."

There are a large machine shop and a pattern-making and wood-turning shop, and of course, such useful institutions as a bakery, a laundry and the like. Comparatively little has been done in the way of agriculture, but as the Colony has developed an excellent system of river and coasting navigation, it is feasible to exchange service of that kind for such produce as may have to be obtained from outsiders.

There are no city taxes in Estero, and there is no servant problem. Small wonder that the Colonists call it a paradise. In addition to the property in Florida the Koresians own land at Bristol, Tennessee, with an extensive wood-working plant, and have a contract under way for a concession covering nearly 200,000 acres of land from the government of Honduras. There it is proposed to establish colonies for the development of agriculture, lumbering, cattle-raising, and the pro-

duction of rubber and turpentine. A sea-coast industrial city is to be built, with harbor, ship-yard, and all the facilities for carrying on a coast line trade with the Gulf states.

While KORESH, the Founder, is revered as a Prophet and Messiah by his disciples, he lives very simply; but he looks forward to future magnificence in the church and social system of which he is the head, and an elaborate ritual has been planned which is in part already effective. There are two great festivals during the year, one being the birthday of KORESH, which is celebrated with great pomp. The Koreshan scheme is imperialistic in character rather than republican, although it is stated that it will combine features of a monarchy and of a republic, but the sun must be in the center, and every star in its orbit.

The social system provides for two distinct orders, the prime or superior order, which is the celibate; and the secondary or inferior, the marital. The object of the celibate order, which is for both men and women, is the conservation of the life forces in the brain, of sex energy, for the higher spiritual, mental, and physical regeneration of the race. Immortality is to come through the purification of mind and body in obedience to the principles of celibacy and chastity instituted by KORESH.

One of the cardinal beliefs of the followers of KORESH is in transmutation, translation, and reincarnation. "Matter may be changed into spirit and spirit into matter." That explains many problems. Encouragement for this belief is found in the recent developments of chemistry and physics by the admission now made by scientists, of the possibility of changing one elemental metal into another.

The Koreshans believe that these discoveries are to be carried much further, and that there is practically no limit to what is to be accomplished. The alchemists of the middle ages were wise men, not foolish in believing that baser metals could be converted into gold. In the Golden Age into which, according to KORESH, we are soon to enter, we shall see this accomplished.

It is by the principle of converting matter into spirit and spirit into matter that the Koreshans explain the translation of Christ's body and the entrance of his spirit into the Christian church, and the translation of KORESH that is to come with the birth of the new order of men, the biune products of evolution, the Sons of God. The second coming of Christ is in their appearance.

Better Mental and Social Relations

BY MAJOR OGDEN WHITLOCK.

ONE IS NOT likely to have much weight in a social sense, unless one is blessed with something more than the ordinary measure of acumen. The art of getting near or nearer to one another is apparently unknown. The church societies are divided by doctrinals, and fraternize in a cursory way, while society people so called are devotees for the sake of style and fun on the plane of externals.

A social member can be deeper than this and still be

most worthy of any church society or the general society body, and commonly more congenial if he believes in happiness and carries his credentials for that state in his life every day and all the time. Such a one can come into closer relationship with others for his ability to make others happy; and whether man or woman, may speedily come to believe in the idea of perfection. To keep these good words—happiness and perfection—in mind is an ingenious way to brighten the whole being.

More than this: Let the social student take up the idea of perpetual youth and learn how not to feel the stamp of old age at all. He may argue that the spirit should be always bright and everlasting as the unchangeable law of music or mathematics. No matter what the stress of circumstances, one may compel oneself to be bright in spite of all. With such a cast of mind and strong will one can scarcely be other than a highly influential and desirable social member. These attainable mental states may be involved by any rational being without hurt to doctrinals of the various church societies.

Moses was in the prime of manhood in his eightieth year. Enoch and Elijah went out of the visible world alive. Jesus was ever young as a little child. Men everywhere in this nation swear by the ever-living God. All the immortals drink from the fountain of perpetual youth. The wear of time is slight to those who do not fritter away their energy in ill-thinking and worse effects that follow bad thoughts.

Those who are able and fit to be near and dear to the best of all churches or societies, are men and women much inclined to look up and study good words, as angels, heaven, human good, life, paradise, and other terms so well treated in Koreshan Science, as the Cellular Cosmogony, coöperation, correspondencies, education, health, immortality, matter, Messianism, the problem of life, psychology, re-embodiment, reincarnation, soul thought, transmutation, and so on.

THE GENUINE ECONOMIC REFORM

Its Source Is in the Power to
Establish the Kingdom of God

BY MADISON WARDER.

PROBABLY THE MOST alarming condition to be observed in connection with the urgent need of industrial reformation, is the utter impotency of the leaders of modern thought to cope with the situation. The shiver of dread that convulses the world when overproduction of "confidence" precipitates a financial panic, is evidence sufficient to demonstrate that the architects of capitalistic society live in constant fear of the structure tumbling down about their heads. The influence of the example set by the great moguls of industry in the highly remunerative homage they pay to the god of gold, has so hypnotized most modern thinkers that they are unable to formulate or conceive a plan for economic relief free from the impulse of self-interest. Humanity is facing retribution, and cowers in agony of apprehension at every low rumbling of the

approaching storm of cosmic woe; while its leaders seek in vain for escape from the consequences of ages of folly.

The thoughtful student sees much of significance in the present chaotic condition of economic thought. He sees that the world is made up of numerous conflicting interests, and realizes that numerous conflicting economic theories are therefore inevitable. He knows that as self-interest is the motive actuating the various classes, the theories of industrial salvation originating from these sources are necessarily fallacious. Paradoxical as it may seem, the men of eminence in "scientific" fields, fondly supposed to be the repositories of the world's best knowledge, are factors of the least value in calculations looking to the betterment of human conditions. They pass their existence, for the most part, in the realms of the imagination. Either they are engaged with the infinitely great, or they are occupied with the infinitely small; so that their social vision is futile, and their sympathies are far out of tune with the practical affairs of life. As for the professional classes, they are mainly concerned in devoting heart and mind to the inducing of frantic emulation of the methods of the capitalist class. They would solve the social problem by having everybody get rich. The continual burden of their song is "success," and they imagine that all men may be Rockefellers if they will but make the effort.

Neither has the cause of industrial progress anything to hope for from the theologian and his followers, whose pipe dreams of a beautiful world "beyond the skies," to which they may be softly wafted at the close of the present embodiment, will not enable them to evade their share in the ultimate solution of the universal problem. Capital and labor are so intent upon the accomplishment of their own selfish ends, that consideration of the universal welfare cannot penetrate the thick mental darkness where they wage unceasing warfare. Of all the varied phrases of reform, the socialist idea betrays the presence of something like a true conception of social life; but the socialist is playing a waiting game, and is depending upon the blind forces of "economic determinism" to accomplish the results he predicts.

If there ever could be a propitious time for the Almighty to take charge of the affairs of men, that time is at hand. Those who are seeking a solution of the industrial problem should not fail to take into account the coördinated laws of evolution and involution. We have abundant evidence of evolution in its downward determination, in the present condition of human thought. The mentality of God is perfect, and constitutes intellectual quality of the highest type; but in proportion as it is radiated outward into the race it passes into decadence, until at the end of the universal timic cycle it has degenerated into the corrupt mentality of the latter-day mortal humanity. Coincident, however, with this unfoldment of the downward Deific mental impulse, operates the law of involution, merging and re-emerging the ascending entities

from the lowest intellectual depths, combining and recombining them in ever-increasing intellectual stamina, until at the end of the cycle the mind of Deity again stands forth in fullest amplification of creative power and glory. Thus it happens that ever, when the world has fallen into the lower depths of degradation, when the cumulative consequences of age-long sin burst forth in retributive fury, and there is in degenerate humanity neither the moral courage nor the intellectual capacity to provide a means of salvation, the Lord of the universe is found ready to reach out the hand of omnipotence and stay the forces of disintegration.

Despite the optimistic assurance that "the world is growing better," inspired by the man with interests at stake to lull the lambs into a state of mental quiescence during a prolongation of fleece-taking, the student of Universology knows that the world has in fact almost reached the nether limit of physical, moral, and mental deterioration. Under such circumstances it were folly unspeakable to entrust to any class of decadent humanity the giant task of rebuilding the social universe. It is a task requiring the exercise of all the mighty powers of the Emperor of the cosmos. The exigencies of the times demand a Leader, and he is here. The divine Messenger of the perfect economic state is among us, expositing the principles of the Koreshan Social System, and laying in accordance therewith the foundations of the future cosmic commonwealth that shall constitute the kingdom of heaven in earth. His method is the simple one of substitution; the gradual replacement of the debris of competism with the organically correct system of communism, the nucleus of which he has maintained for many years with signal and ever-increasing success. The way is open to those who desire a haven of refuge and rest from the unceasing conflict of competism.

The Power of Achievement

BY THE EDITOR,

THE SLEEPING sentinel cannot be trusted. No more can he merit confidence who, after enlisting in the Koreshan army, sits and waits, and does nothing. Inactivity breeds "that tired feeling," the germ of discontent and indifference. What hope can one ever have of reaching the summit of a mountain, where he may breathe the fresh air and view the broad cultivated field in the distance, if, after taking a few steps, he stops and resolutely refuses to exert his energies in strenuous climbing? In the valley of indecision and discontent he may remain if he puts forth no effort, but simply stays to enjoy contemplation of the theory of mountain climbing! No book of travel ever constituted a vehicle in which man may tour the world of reality, nor did ever a finger-board along the highway impart energy in the direction of the city. Truth and doctrine may tell definitely what to do and how to do it, but man himself must perform the work. Light upon the path of one's progress enables one to see which way to move. The indolent student misses not only the results of effort, but also the help of the teacher. Present activity, studiousness, and strenuosity will prepare one to attract the forces of final practical achievement in the mastery of self and the attainment of the higher life.

Health and Hygiene

Dr. J. Augustus Weimar

THE HORRORS OF VACCINATION

The Modern Medical Inquisition
Is the Shame of Civilization

THE FOLLOWING PROTEST was sent to the Board of Education, Chicago, which the head officer calls "the strangest of all the attacks on vaccination." "TO THE BOARD ON EDUCATION:—

Yesterday the principal of the school turned my little six year old daughter out of school, declaring that the Board of Health requires that she be vaccinated, and further, that she cannot return to school until this rule is complied with.

"This is a terrible blow to us. It puts us in a trying position. In order to comply with the order we should have to force our conscience to break two commandments of the moral law of God. This means, according to the Christian faith, sacrificing one's children to the horrid, abominable idol, known better by the name—vaccination. It is putting trust or faith in man or in man's invention; for it is written: 'Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm.'

"Now I am requested to bring a human sacrifice which I am bound by Nature and the law of God to protect at all hazards. This horrid idol made and then worshiped by the sophist, demands nothing less than the torture of our own children, a painful sore arm, and fever for at least a week, sometimes a month or a year. And the worst of all, he is not satisfied with anything less than an amputated arm, and sometimes demands body and all.

"I understand that the real worshipers of this idol sincerely believe that if this sacrifice is brought once in seven years, then this God of the Christian, the Almighty God of heaven and earth (?), cannot punish our children with the terrible pest of smallpox, be they ever so wicked.

"Now, is not this a striking repeating of history? Daniel would not recognize a manufactured god, and was cast in the den of lions. The Christian of the twenty century that cannot put his faith in a man-made god, has his children cast in the den of ignorance, deprived of all just pleasures. Is not this a terrible punishment?—MARIENUS SPEYER."

The head officer also stated that the preceding communication was only one of scores received at the Board of Education offices, from parents who objected to having their children vaccinated. In one or two cases, suits have been brought by parents to restrain the Board of Education from barring their children from the schools on account of non-vaccination. The people are beginning to demand their Constitutional rights. The so called boards of health and education will soon awake to shame and everlasting contempt.

Killed By Vaccination

DR. CARR, in *Medical Talk for the Home*, says the following news-item appeared in a recent issue of one of the city papers [Columbus, O.]: "A girl is killed by lockjaw, due to vaccination. Viola Skaates, sixteen year old daughter of Mr. and Mrs. Cornelius Skaates, died in agony, Thurs-

day night, from lockjaw. The girl was vaccinated four weeks ago. 'She became ill at once,' said her father, 'and her whole arm swelled. Sunday, lockjaw developed. Her brother, who was vaccinated at the same time, also became very sick, but has recovered. We have had a trained nurse for her ever since vaccination.'

"Of course, this news item created a great consternation among the doctors. The doctors who vaccinated, came out with an article intended to define vaccination, and explain, if possible, how the girl came to have lockjaw. It is the old story of subterfuge and idiotic argument. No better document could possibly be devised than to give the vaccinator's reply and explanation, word for word. Hence we quote it exactly as it appeared:"

"The physician, Dr. J. E. Beery, who vaccinated the girl and attended her later, declares he does not believe that vaccination was the cause of the girl's death. He says: 'There is a big doubt whether vaccination had anything to do with the trouble. Other children were vaccinated at the same time and with the same vaccine, and they are now perfectly well. The dead girl's brother, who was vaccinated at the same time, is now well.' Dr. Beery says: 'that it is also a question whether the germ entered the girl's blood through the vaccination wound or from some entirely different source. 'It is unfair to blame vaccination,' he says. The parents of the girl say they have no blame to attach to Dr. Beery, as he was extremely careful in all his work.

"According to the parents of the victim, she seemed to recover entirely from the vaccination. [Note how carefully the bought editors of the big dailies guard the vaccinators, and act just the reverse concerning anti-vaccinationists.] They say there was only a swelling of the arm, not unusual in such cases. Last Saturday, nearly four weeks after the vaccination, the girl lost her appetite for food. Sunday she became worse. When Dr. Beery arrived, her lips were getting rigid. The physician pronounced the case lockjaw, and began heroic treatments. Instead of the anti-toxin, injections of carbolic acid were used in a desperate hope to save the girl, it being considered that the case was too far advanced to try anti-toxin.

"Wednesday the girl seemed to respond to the treatment. Her jaws relaxed slightly, and both physician and nurse believed her to be out of danger. Thursday, however, came the relapse, and death followed Friday night."

Dr. Carr's Reply and Explanation

"NO UNBIASED PERSON, who has a particle of brains, can fail to be thoroughly disgusted by reading the foregoing defense of vaccination and the cause of the death of the girl. What better argument can be produced against vaccination, than the shilly-shally stuff that this vaccinator has written in defense of vaccination?

"The first argument he presents is, that 'other children were vaccinated at the same time, and with the same vaccine,' and lived. No anti-vaccinationist has ever claimed that vaccination will kill every one. All they claim is, that it will kill occasionally. The fact that some live after they are vaccinated, is no proof whatever that the ones who do die were not killed by vaccination. One might as well say

that because some people live through typhoid fever, therefore those who die of typhoid fever did not have typhoid fever.

"The next argument is, that there is a doubt whether 'the germ entered the girl's blood through the vaccination wound or from some entirely different source.' What foolish talk! The facts are, the girl was vaccinated, and while the vaccination wound apparently healed and she was nearly well, the arm, where she was vaccinated, suddenly began to swell, and the symptoms of lockjaw immediately appeared. What sane person on earth would attempt to say that there was no connection between the vaccination and the lockjaw? When the lockjaw set in, the doctor states that it was too late to use anti-toxin, so he began heroic injections of carbolic acid, in a desperate hope to save the girl.

[By the way, the term *anti-toxin* is misleading. It is not *anti*, but a *toxin*,—that is, a poison. Anti-toxin is taken from a horse said to be *immunized*, but there is no immunity from poison. Poisons always tend to kill, and the effect must soon or later follow their use. We reiterate, toxin is a poison, though its name may be accompanied by a negative misleading prefix.]

"Injections of carbolic acid are certainly heroic. The attempt was certainly a desperate one, and it will always remain an unanswered question whether the girl died of lockjaw or whether she died of the heroic treatment. One thing is certain, however, that the vaccination was the beginning of the girl's trouble, which finally ended in her death.

"What a pathetic thing it is, indeed. A beautiful girl, beloved at home and in her school, popular in the classes where she has been educated, full of young life and hope, with a healthy body and mind, surrounded by loving friends; what a pathetic thing it is that this girl, in spite of decency and common sense, is compelled by law to submit to the degraded and dangerous operation of vaccination. No more criminal assault upon the body of a defenseless and innocent girl was ever made.

"There is one thing, however, that the reader should take note of in the vaccinator's argument. First, that [so called] pure vaccine [that is, cowpock or cowpus] was used. Second, that every surgical precaution was taken to prevent septic [poisonous or putrid] contamination. Third, that the girl had special attention, being under the care of a nurse from the time of her vaccination. Fourth, that there was no evidence whatever that the girl was at any time, after vaccination, exposed to any contagion.

"This shows, according to the vaccinator's own testimony, that tetanus [lockjaw] may happen after vaccination, no matter what precautions the physician may take, no matter how many safeguards the patient be surrounded by. The truth is, as I have repeatedly stated, that the peculiar wound made by the vaccinator's knife is responsible for tetanus. It is all fudge and nonsense about a tetanus germ. The lacerated wound which the surgeon makes is a sufficient explanation of the lockjaw. Lockjaw always results from that sort of a wound.

"The lockjaw may come on two days after the wound, or two months, more or less. There is no fixed period. Some of the peripheral nerve loops have become entangled

in the cicatricial tissue [a connective tissue formed in the healing of wounds and ulcers] by which the wound is repaired by Nature. This results in a constant irritation of the spinal cord, from nerve impingement. The irritation is first so slight as to attract little attention, but finally sets up the horrible convulsions which end in death. The doctors are absolutely powerless to cure tetanus or lockjaw, and they know it. They are also absolutely powerless to prevent the lockjaw after a wound of that sort is made.

"Any doctor who vaccinates anybody, no matter what vaccine virus he uses, or what system he uses of vaccination, has taken upon himself the responsibility of exposing his patient to lockjaw. Of course, he may vaccinate hundreds of patients without producing lockjaw or septicemia [a morbid condition of the blood due to the absorption of poisonous products, like vaccine virus or cowpus], but each time he commits this foul deed, he has taken his chance of doing one or the other of these things. The patient is to be congratulated if he escapes, and certainly that patient who becomes his victim is to be pitied.

"If I had ever so many children, and the case was put squarely to me that I had either to keep them out of school or run the risk of their being vaccinated, I should decide without hesitation, let them stay at home. I had rather they would learn to read from bill boards on the street corners, or learn arithmetic with a piece of chalk on a barn door, than to send them to the best school on earth, that required vaccination as an entrance fee.

"This is the second youth that has died in this city [Columbus, O.], in the last two weeks, as the direct result of vaccination. This one of lockjaw, the other one of septicemia. Quite likely many more have died that have escaped my attention, as these cases are diligently covered up whenever they occur.

"Thus the victims fall, one by one, here one and there another. Not many in any one place, but a few in every place [where vaccination is practised]. The multitude of those who have gone to untimely graves on account of this brainless abomination of modern vaccinators, is a large one, and it will be the painful work of some future historian to record these facts, with many other similar surgical abominations against the introduction and evolution of harmful medicine and surgery."

Death in many cases is the direct result of the vaccination barbarity. Criminal assault, by means of vaccination, has happened over and over again, wheresoever defenseless and innocent children are compelled to be vaccinated. "Not long ago," Dr. Carr adds "in defense of the practice of vaccination, eight or ten of the city's [Columbus, O.] leading physicians signed a statement which they printed in the newspapers, that in all of their long practice and experience, they had never seen any ill results following the practice of vaccination.

"At the same time this statement appeared in public print, I knew of four cases that were then lying at the point of death, as the direct result of the vaccination barbarity. I venture to say that there is not a single person who reads, but knows of several cases of severe suffering or deformity that have resulted from vaccination."



Topics of Interest & Importance



NATURE SPEAKS the very essence of truth. The true artist endows Nature with human sentiments, for he knows that Nature is so true as to be taken as the very essential foundation of the highest imagery. He appreciates Nature most who can bring into touch with what he sees, the greatest number of inspiring mental associations and correspondencies. A child may observe the first rays of dawn, the sweep of the wings of the morning, and the orb of light as it rises from the horizon. It may all appear very beautiful and may greatly excite the nerves of the eye and cause sensations of delight. But the view of the child is comparatively insignificant when considered in contrast with the broader view of the philosopher or scientist who, while observing all the phenomena of approaching day, and visually appreciating the splendor of the solar majesty, translates them into a higher language of expression that enables him to see imaged in the rising sun, all the glorious truths concerning the origin of the great days of civilization.

THE DESTRUCTION OF JERUSALEM

According to Josephus
and other Historians*

BY OTTO L. FRINCKE.

WHEN TITUS noted that the city was overrun by murderous mobs, and overflowing with its transient and vast population, he hastened to lay siege, and caused Jerusalem to be compassed with armies, even as the Christ had prophesied it would be. The siege rapidly progressed and alarmed the Jews, who then made desperate efforts to prevent the Romans closing around the walls and blockading access to the gates. But every attempt to check the enemy failed, for there was no unity among the Jews; fortune favored them no more. God had decided that they should be thoroughly and fearfully punished. Three walls surrounded the city, and after many and repeated efforts the Romans carried two of them by storm. At this time great numbers among the besieged died of starvation. Friends were often seen to fight and stab each other over a small bit of bread; children grasped food from parents' mouths, and parents fought between them for a bite to eat. Brothers and sisters showed no mercy nor pity for each other when one or the other desired food. The cost of a bushel of corn rose to many pieces of gold; suffering from excessive hunger, many of the people chewed the leather from off their saddles; some were found dead with straw in their mouths. One hundred and fifteen thousand bodies, dead of starvation, were gathered in the streets. Egesippus writes that six hundred thousand men, women, and children perished during the siege.

The Jews yet held the fortress Antonio, and the temple; but at last the former was stormed after tremendous labor on the part of the Romans. It is said that Titus was willing to save the temple, but God had decreed complete destruction for the city. The Romans grew enraged at the stubborn resistance of the Jews, and therefore decided to compel surrender by starving them. It was during an assault in the streets that the Roman soldiers—as if by accident—flung a fire-brand into the temple, which caused a conflagration; and so that beautiful and gorgeous structure, famous throughout the world, burned and was left a heap of ashes. The destruction of the temple occurred on the tenth of August, the same day on which the first temple

was burned by the king of Babylon, and this date was one of special misfortune for the temple. From the first temple which Solomon built, to the year when Vespasian destroyed the second, was eleven hundred and one years. From the time Cyrus gave permission to rebuild the temple, was five hundred and sixty-nine years.

During the siege we are describing the priests repeatedly begged and prayed that the temple be spared, but Titus after the burning said, as Egesippus writes: "Since their worship and the temple had perished, there was no further need of priests."

Josephus relates that on the day the temple was burned a fearful thing took place, so terrible that coming generations would scarcely believe it. There was an honorable woman, rich and of a celebrated family beyond the Jordan, who had fled to Jerusalem. When the siege continued and the population became hard pressed for food, this woman took her child from the cradle and slaughtered it. She roasted and ate the half of it, and the other half she set before the Roman soldiers when they sought food in her house. They fell back with horror at the sight, yet showed pity for the woman and treated her kindly, then reported the case to the chief men of Jerusalem. From that day the Jews negotiated with Titus concerning surrender; but he refused to consider it, since he intended to complete a conquest, and knew this could not be long delayed.

The Romans noticed that a Jew had swallowed gold, and expecting to find gold with all of them, they cut open, and so killed over two thousand Jewish prisoners in one night. When informed of this horror, Titus issued orders that no more prisoners should be slain. At last the city was conquered; Jerusalem was looted, and nearly all parts of it were utterly demolished. A few houses were spared to accommodate a Roman garrison. And so Jerusalem was totally destroyed and leveled with the ground, on the eighth of September, A. D. 70, in the fifth month of the siege.

There was an immense number of prisoners. Titus sent seventeen thousand of the young and stronger ones to Alexandria to labor carrying stones, and to do other work in abject slavery. Many Jews were sold as so many cattle. Two thousand were dispersed throughout the Roman empire to be used for exhibition in the circus, and to be torn to pieces by wild beasts. When the Romans had wholly surrounded the city there must have been within the walls one million souls, a large portion of them being strangers, yet all of Jewish blood and descent. From the day of de-

[* EDITOR'S NOTE.—Concluded from the January Number. The article was originally designed to appear in three parts,—but convenience has caused it to appear in two.]

struction of this powerful, famous, and holy city, counting backward to the beginning of the world, were four thousand and thirty-four years. From the founding of Rome, 823 years; from the crucifixion of Christ, forty years. And so the most celebrated city of the Orient came to a miserable and fearful end.

Practical Methods of Education

BY N. C. CRITCHER.

EDUCATORS are at last awakening to the apprehension of the fact that to educate is not to cram with knowledge from without—from other minds and from books,—but to draw out that which is latent, waiting to be made manifest in the mind itself. With this recognition, and its practical application, a great stride has been made toward the development of the mind. This is a true evolution, an opening up of the previously involved product of experiences. That it is a true principle is shown by its comprehension of the whole being. Industrial and mechanical features combined with the intellectual, develop and give harmony where the one-sided methods formerly in use have left uncultivated whole domains of activity.

The word education itself, (from *e*, out, and *duco*, to lead,) gives the key to the whole situation. It is but one of many thousand instances where a true interpretation of a word would have thrown light upon problems long misunderstood and consequently uncomprehended. The majority of children find their greatest delight in copying the uses of their elders; in using their tools, generally forbidden to them; in helping where their ignorance of what is designed makes them a hindrance rather than otherwise, but when trained and instructed this eager reaching out becomes a great factor in their success. In the technical schools many beautiful as well as useful articles are made by surprisingly youthful mechanics, and the child who carries to his or her home a piece of furniture or an ornament, made by their own hands, experiences the delight of the exercise of his own powers, than which there is none greater.

This new departure is also being carried into the field of recreation. It is now proposed that some of the hours devoted to that purpose, and which have formerly been spent in purposeless play, having no bearing upon the education, shall be utilized in a more profitable manner; and in some of the New York schools, in addition to the athletic exercises for the boys, dancing for the girls has been introduced with most satisfactory results, the teachers having given some of their too scanty hours of leisure for this purpose. This has proved one of the cases where virtue is its own reward, for many of them declare that they have found themselves amply repaid for the sacrifice by their own pleasure in the work, and "that they anticipate the time to be spent in that manner most eagerly, finding that it does them more good, and somehow means more to them than anything they have undertaken."

Those who are interested in such subjects will find in the *World's Work* of October, 1907, a most enjoyable article entitled, "Dancing as a Part of Education," which gives an insight into the principle involved, and the possibilities that lie within its power of accomplishment. Danc-

ing is generally regarded as purely an accessory, one of the graceful adjuncts of a finished education, without any thought of the part it may play in the development of a complete being. Play is as necessary for the child as work, but if the play-time can be made an active element in the process of education, the gain is immense, for the pleasure of the child adds an impetus impossible to be gained in any other way. In this connection, I will quote a few sentences from the above-mentioned article:

"Organized play of some sort, play under control, is the only possible solution, for organized play is freer than 'free play.' We are only beginning to learn what freedom is. It is not the privilege of doing, irrespective of everybody else, what one wants to do. That would make the tramp the ideally free man. Freedom lies in the recognition and joyful acceptance of relationships. In organized play, where every child is a unit in a larger, mutually responsible, and mutually responsive whole, all reach a higher and more significant stage of individual freedom than is possible in the unorganized, free-for-all play-ground."

In New York, in less than a year since its inauguration, there are sixty-eight classes, and between two and three thousand children under the instruction of one hundred and seventy-five teachers of the regular staff, who voluntarily give their leisure time for it. All of these departures are most helpful factors toward a more comprehensive and consequently more satisfactory scheme of life, and the more fully the principles involved can be recognized and wrought out, the more harmonious and beautiful will the life become. This new and broader outlook is most encouraging to all who are looking forward to, and working for the best interests of humanity.

In *Current Literature* for October, 1907, in an article entitled "A Dream of Progress Institutionalized," is suggested a plan of education so closely approaching the Koreshan idea, which is in an embryonic stage of development already, in the Koreshan Unity, that I feel great pleasure in calling attention to it. The writer's hope is "that the church, the university, and the political primary must be telescoped into a single institution," which he calls the great "Temple of Humanity." "It will be consecrated to truth, but above all, it will be a working center." He says, "What we want is life, and more abundant life; and we know that we can get it only by playing fair and friendly at the world's great game. Can there be any doubt that soon there must rise a temple of this nameless faith?"

He calls it *nameless*, in his ignorance that for thirty-eight years all of the truths so dear to him have been embodied in a church *not* nameless, but unrecognized by the great world to which he belongs, because its work cannot be done under the competitive system, which, no doubt, he endorses. Communism alone makes possible such developments, and Koreshanity awaits its time, which is God's time, marked upon the dial of the great clock—the Zodiac. Meanwhile, all of the developments shadowed forth by the would-be reformers of the day, all of the hopes indulged by them, are to be found in the Science of Koreshanity, and many of them in their infancy of operation in the Koreshan Unity of Estero, Florida, where the great Teacher of that science gives his life to its promulgation.

The Wonderful Resources of Cuba

BY O. W. BOWLUS.

THE FEAR OF POVERTY is innate with every energetic, thrifty person. Thousands of people toil year after year to attain a competency for old age and the inevitable rainy day. Perhaps never in the history of any country have so many hopes been blasted in so short a period as during the recent financial crisis. A bank closes its doors, and the savings of hard toil and years of severe economy are lost to many a poor working man. The fond dream of a comfortable home in which to spend his declining years has been ruthlessly shattered. The vision of that earthly haven of rest which had nerved him in his struggle with poverty to overcome every obstacle with unwavering zeal, is really only a phantom. The grief and anguish he suffers can be appreciated only by one who has also staked his all upon the game of life and lost. The problem of life should not be such a hazard. One after another of the natural opportunities has been cut off until today the wage earner is like a hungry wild beast at bay.

As I understand the Koreshan movement, one of its objects is to correct modern economic conditions. Not only to establish equitable conditions in the ages to come, but to provide a place of refuge for humanity during the great struggle of Gog and Magog. Since there is really no longer any West in which a poor man may seek a home, what more opportune than that Koreshans should colonize Cuba? Now is the time and Cuba is the place to establish a Koreshan Co-operative colony on principles as broad and lasting as Universology is profound. The work should be done in such a manner as to meet the approval of the master Mind of the universe.

It was my good fortune to spend several weeks in Cuba the past summer. The wonderful climate and rich soil, combined with American pluck and energy, were producing results which made the country look like a veritable fairy land. My statements regarding the resources of the Island often could have been doubled and still have been safely within the limits of the truth; but regardless of this, reports came to me of remarks by my friends like these, "He makes extravagant statements." "He is visionary." To show that I am not alone in my opinion of Cuba, let me quote at some length and also give some notes taken during my recent visit:

"If I were called upon, at this time, to designate a place where a young man of America could find the greatest opportunity, I would name the Island of Cuba. There is no country which offers better opportunities for investors."—Leonard Wood, Ex-Governor-General of Cuba.

"The Island of Cuba contains more natural wealth than any country I have ever seen."—Ex-Speaker Thos. B. Reed.

"In the West Indies, 3,000 to 8,000 oranges are gathered off a single tree. As many as 14,000 have been gathered from a large tree."—Tropical Agriculture.

The facts about the marvelous resources of Cuba seem incredible to one who has never been in the tropics. Limes give an average return of \$1,200 to the acre. Bananas can be cultivated for about the same cost as wheat, but the profits are 144 times greater. Pineapples yield from \$200

to \$400 net profit to an acre. Cacao, from which our chocolate and cocoa are made, is grown successfully. One man cultivates about 15 acres. There are 300 trees planted to the acre. Five year old trees yield from two to ten pounds per year, and ten year old trees from ten to sixty pounds. The trees produce fruit all the year round. However, the two main crops are harvested from December to February, and from May to July.

The curing and preparing of the bean for the market is a very simple process, which brings the grower fifteen to twenty-five cents per pound. Let us make an estimate on the basis of a 15 acre grove, which one man can easily cultivate: An average of five pounds to the tree will be 22,500 pounds of cacao. At an average price of twenty cents per pound, will produce \$4,500 net profit. When the trees are ten years old this estimate will be increased many times. Cuban climate and soil are especially adapted to growing of cacao. The tree is scarce, and there is no danger of over production. While the trees are maturing bananas may be grown between the rows, which will support the planter in comfort.

The average wholesale price of hogs in Cuba ranges from 7½ to 9½ cents per pound. The nut from the royal palm, which produces its fruit twelve times a year, with the great quantity of native wild fruits, furnish an abundant forage for hogs. Shelter can be provided at a minimum of cost. One acre will maintain from twelve to fifteen head of hogs, which should net the farmer \$150 to \$200.

These facts should appeal to the agriculturist and the horticulturist of Canada and the Northern states, who are satisfied with a profit of from \$10 to \$50 per acre. If a man is the owner of a poor farm in the States it will pay him to sell out and move to Cuba. If he owns a good farm, it would be wise to sell part of it and invest in 10 acres of Cuban soil, and make more out of it than any 160 acre farm in the United States.

Cuba is a land of perpetual June. The average temperature in the dry season is 75°, and 79° in the wet season. The cool breeze at night and the heavy dews make light wraps and blankets a necessity a great part of the year.

What has been written thus far is from a purely utilitarian standpoint. To the tourist and pleasure-seeker, every day is a delight. The beautiful scenery and the quaint old Spanish towns, churches, and fortifications offer attractions of ever-increasing interest. If Cuba is interesting and attractive today, it is not within my power to adequately describe its splendor when peopled by a new race, and when righteousness and peace are established there and throughout the world.

The Miracle of the Immaculate Conception

BY N. C. CRITCHER.

THE MISCONCEPTION of the true meaning of the word miracle has probably been a more serious test of the faith of would-be Christians, than almost any of the other so called mysteries of the Bible. It has also served as a point of attack for atheists and agnostics, who have gloried in their power to confuse and stultify those who could not meet and answer their sophistical arguments through ignorance of the true significance of the word.

Taking it for granted that a miracle must necessarily be a subversion of the natural law, and contending—with *truth*—that this was an impossibility, they have achieved the victory over those who would fain have rested their faith upon the statements of Revelation. It has always been known that miracle was a synonym for wonder, and this could be accepted in any other connection than the Gospel story of the so called miraculous works of our Lord. Assuming that they comprehended all of the laws of Nature—a monstrous piece of egotism—they failed to recognize the existence of a higher kingdom, the spiritual, governed by its own laws which neither antagonize nor controvert the laws of Nature. This simple explanation, so helpful to all believing souls, banishes all misunderstanding, and affords firm foothold for our belief in all miracles from the virginal birth to the theocrasis of our Lord.

Undoubtedly the immaculate conception has been the most difficult to accept of all. But in this age of iteration and reiteration of the power of thought, it should not be difficult for the New Thoughtists to see that the Koreshan explanation of this wonderful event is most rational. We hear them continually asserting their achievements in this line, how they constantly heal the sick, and restore the mental equilibrium, by absent treatments even, and often without faith on the part of the patient. They must then certainly be obliged to admit that the power of thought is practically unlimited.

Here, then, is Koreshanity's explanation of the conception and birth of Jesus, the Christ of God. For hundreds of years the Hebrews had been looking forward with intense desire, to the Messiah who was to come of their race, to restore their kingdom and exalt them once more to their former acknowledged position as the chosen people of God.

Each Hebrew maiden hoped that she might be the one so blessed as to consummate this desire. Imagine the heaped-up potency produced by a nation united in such a desire, realizing as we do that nothing equals in intensity the religious aspiration. We see that the desire was carried forward on both the male and female lines.

Another factor enters into the consideration of the subject. The Jews were indeed the chosen people of God,—as in every age some one race must be the channel for the continuance and transmission of the divine element,—not by arbitrary selection or appointment, but because of their development. In this race, then, this most intense desire was carried forward until the fulness of time was reached, and the divine germ passed from the brain of Joseph, never having descended into the body, and impregnated from the brain of Mary, the prepared ovum virginally conceived and virginally gestated, without contamination of passion. He who was to be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace, was born into this world, which he was to redeem and bless. Upon this super (above) natural birth and resurrection is founded the church of his kingdom, the church of the Golden Age, now ready to be instituted, waiting only for the striking of the hour upon the dial of Time.

Astronomers frequently refer to the inhabitants of the earth as passengers on voyages around the sun, analogous to passengers on steamships bound for some known destination. The analogy is a very poor one, so far as the voyage is concerned, for the passengers on the "earth-ship" never seem to get off at foreign ports. It seems evident that they are in the *hull* to stay!—THE EDITOR.

The Wonderful Effects of Music

BY ELIZABETH ROBINSON.

THERE HAS RECENTLY been formed an association of some musical and medical people for the treatment of diseases. They label musical compositions for their known effects, either as tonics or poisons, just as if they were drugs. The claim given is: "When a sound strikes the ear, it causes the ear-drum to vibrate; that on the inner side of the ear is the basilar membrane, an apparatus comparable to the strings of a harp or piano. Just as each string of a musical instrument vibrates in accord with those attuned to it in another, so is each fiber of the basilar membrane a chord tuned to a certain pitch and vibrating responsive to any tone of that exact pitch which reaches it. This serves to excite a special hair-cell resting upon it, and sends a nerve impulse along the ultimate fibril, of which this forms one terminus and the brain the other."

Music is a combination of sounds having the property of pitch, the sounds being so arranged as to please the ear, exciting agreeable sensation and raising pleasing mental images and emotions, more or less. As no two people are exactly alike, the effect of a musical composition would to the degree of similarity produce pleasure, a tonic to one, but having an opposite effect to one totally dissimilar,—for "What is one man's meat is another's poison." This is because of the scale to which one is attuned. The first seven letters of the alphabet are used for the musical scale, and the people are to a corresponding degree keyed to the letters of these scales.

The natural scale has C for its tonic or key-note, and the other letters employed as tonic becomes such through modulation, and a system of compromises called temperament.


This is no new thought. The effect that music has on the human family, and also on the animal kingdom has long been known. An experiment was made some years ago on animals belonging to the menagerie of P. T. Barnum, to determine which of the animals was the most sensitive and had the most correct musical ear. Minor chords would produce from some of them wails of sorrow or horror, and major chords would rouse into fury. Rollicking Irish jigs would cause many to leap and dance about in their cages. A violin was played softly and slowly, and the *Australian* kangaroo was roused to an attention and swaying of the body almost pathetic in its intensity, proving to the experimenters that she was the most sensitive and possessed the most correct ear for music. From this may be gleaned a lesson, if we consider the peculiar method by which life is transmitted in this particular class of animals called marsupials. It is when God breathes into the nostrils the breath of lives, that man becomes a *living* soul.

The subject of prevention and cure of disease is being agitated on all lines, and with every kind of a device; and when successful it is only for a limited time, as death soon or later is bound to come to all who remain in the mortal state. But we have the promise that there will come a time when there shall be no more sickness, nor sorrow, nor death, for the former things will have passed away. This time is when the ear is correct, by obedience to law—God's law; when one is attuned to that note which in this age of the world has its tonic in the natural scale. On this key-note will the "harpers harp with their harps," and all will sing the new song that gives eternal life.

For the Younger Minds

Marguerite Borden

THE CHILDREN'S CRUSADE

 ONE MIND incited by a great enthusiasm and sufficiently strong in its purpose—although ignorant of the result—may influence thousands of other minds either for good or for evil, for life or for death, as the circumstances may dictate. Among the many instances of this character, and one of the most remarkable, yet perhaps the least remembered, is the Children's Crusade.

Hundreds of thousands of lives had been lost in battle with the fierce Moslems. The sword of Mahomet—emblem of an unrelenting, oriental religion—had entered the gates of the holy city and desecrated the tomb of the Savior. The sword of the Christian had clashed with the sword of the Moslem in vain, and Jerusalem, with its sacred associations, remained a captive in the grasp of the enemy.

In the year 1212, in the hamlet of Cloyes, France, lived a poor shepherd boy about twelve years of age, named Stephen. While in neighboring towns Stephen eagerly listened to the tales of the travelers and the stories of the priests, telling of brave deeds and the glory in store for those who should yet conquer the hated Mahometans. When he returned to his flocks on the hillsides, his mind dwelt on the strange things he had heard, and while still in a state of excitement, there one day came to him a man dressed in the garb of a pilgrim, who announced himself to be Jesus Christ. Stephen was told that he must preach a crusade to the children of his country; that he was ordained to become their prophet, and should lead them in safety to regain the liberty of the holy land. This, he said, was not to be accomplished through force of arms, but through the entreaties of the children and the power of the cross. The heathen must be converted, and it was in the providence of the little ones to undertake, and successfully perform, that which had hitherto been impossible.

So Stephen, who appears to have been a lad with natural talent for oratory, left his sheep and proceeded to give the townsfolk his message. Ere long, strangers collected from all parts of France to hear his stirring words. The children of all classes left their homes to learn of the new crusade, and the news spread like a fire.

A boy called Nicholas was induced to preach the same event to the German children; and thus, in only about a month's time, Nicholas assembled an army of twenty thousand children and adults, for a throng of priests and enthusiasts joined the ranks, besides a multitude of thieves and evil-doers who took advantage of this opportunity to plunder and demoralize. Parents rebelled against the departure of their boys and girls, and the king issued an edict forbidding such a procedure, but nothing could restrain them.

"Vain had been the efforts to stop the enterprise by parents, priests and rulers. Too confident to be dissuaded, too reliant on their numbers to be intimidated, too elated to be discouraged, this band of twenty thousand children commenced its march toward Palestine."

The army under Nicholas started from Colonge, its destiny Jerusalem! Their path lay across the Alps, through Italy to Genoa, where they expected the sea to divide its waters as of old and allow them to pass its boundaries dry-shod. It was a terrible undertaking. The little ones dropped by the wayside from weariness. Some who lingered behind from fatigue were lost, or devoured by wild beasts. Many fell from precipitous rocks, or were drowned in crossing the streams, and others, discouraged, returned to their homes. Only the hardiest of those who had started ever reached Genoa. "Of the twenty thousand, but seven thousand remained under the guidance of Nicholas."

Shelter was sought in Genoa, and those were permitted to find refuge in that city who promised to become permanent citizens. Some of the children still persevered and marched toward Rome to seek aid of the Pope. The Pope commanded them to give up the project, and so those who did not take up their abode in southern Italy returned, ragged and forlorn, to their German soil.

Another boy, whose name is unknown, had also preached the Children's Crusade in Germany. Like Nicholas, he achieved a wide reputation and enlisted an equal number of children under his banner. They took a longer route to the seashore than that taken by the army of Nicholas, and needless to say, their hardships were similar and even greater than those we have witnessed. When this band at last arrived in Brindisi, the Bishop of the city tried to show them their mistake and prevail upon them to return to their country. Some followed his advice, but a large number left the coast in ships offered for that purpose by their owners, and were never heard of again.

But to return to Stephen. After the German children had started and were well on their way, Stephen was still preaching and gathering his army, which took place at Vendôme. From there they were to march to Marseilles. What a procession it must have been! Thirty thousand little feet marching toward the sea! Their journey was three hundred miles, and much shorter and easier in every way than that of the German children, so comparatively few died by the way.

At Marseilles they expected, as had the army at Genoa, to see the waves part and provide a safe passage to Palestine; but day after day they watched for the expected miracle, and each day brought a diminution of the ranks. Discouragement replaced enthusiasm, and hundreds of the poor, misguided little pilgrims retraversed the long distance to their deserted homes.

The day came, however, when two apparently kind-hearted merchants proposed to conduct thither in their vessels all those who still wished to reach Jerusalem. Thinking that this was surely the fulfilment of their hopes, about five thousand boarded the ships of promise, and one sunny day set sail from the fair shores of their native land, never more to return. For eighteen long years no tidings of their fate reached France.

At length an aged priest arrived,—the only one of those who had been decoyed away, that ever retraced his steps. It was discovered through him that the wealthy merchants who had provided the ships were slave-dealers. Two of the vessels that had started with their cargo of childish souls were wrecked. The other five sold their victims into the service of the cruel Mahometans. Some of the ships carried their captives to Bujeiah. The others sailed to Alexandria and Bagdad. The priests who had accompanied the children were purchased by the Sultan of Egypt. They lived in his palace and were provided with every luxury except their liberty, their only duties being to instruct his Imperial Highness, and any others whom he saw fit to educate.

At Bagdad, the Mahometans attempted to force their prisoners to accept the Moslem faith, but the children stood steadfast, and eighteen of them were put to death by drowning or by the bowstring, while the rest were compelled to lead lives of drudgery.

This is the sad ending of the Children's Crusade,—the sad history that the old priest, who at last escaped and made his way homeward, told the bereaved parents and country-folk of France.

Every-Day Sayings

THERE ARE MANY of our words and expressions that have become so very familiar that it rarely occurs to us to think of or inquire into their origin, how or whence they came into every-day use. Should we do so, the result of our investigations could not fail, in most instances, to be very surprising. Many of them can be traced back to people who lived hundreds of years ago. The tongues that uttered them have been silent for ages, yet we continue to use the same words and expressions that were a part of those lives so long since passed away.

How very common is the expression, "A bird in the hand is worth two in the bush," yet one has to travel a very long journey to find its origin. In the fourteenth tale of the old "Gesta Romanorum" occurs this passage: "Is not the possession of one thing better than the expectation of two?" By the way, in these same "Gesta" may be found the foundation of many a modern fiction, as well as saying. Several of Shakespeare's plays, their plots at least, may be discovered among these old tales. Here also, in the "Gesta," we find the origin of the word "chess," derived from the Arabic word *schach*, or king, because the king is the principal piece in the game.

"Don't count your chickens before they are hatched." This saying is generally supposed to come from the story of the milkmaid who was carrying eggs to market in a basket upon her head, and who, after thinking what a fine appearance she would make in the beautiful green silk dress purchased with the proceeds of her sale, and the imaginary lovers who would come flocking around her, tossed her head, upset the basket, broke the eggs, and lost all the bright dreams which had so upset her. This seems very probable, but there is a much older version of the same story. It is as follows:

Sachulé, an East Indian, carried a jar on his head, a Sepoy following. "Now," said the Sachulé, "with the

money I get I shall buy a hen, and I shall sell the hen and her eggs, and with the money I will buy a goat, and then I will sell the goat, her milk and her hide, and buy a cow; I will sell her milk, then I will marry a wife, and some day my children will say to me, 'father, will you have some rice?' and I shall say, No." And as he said this down came the jar of ghee, spilled.

"Oh, dear, what have you done?" cried the Sepoy. "Why did you shake your head?"

"Because my children asked me to have some rice, and I did not want any," said Sachulé.

"Oh!" said the Sepoy, "he is an utter idiot."

"A little bird told me." Open your Bible, turn to Ecclesiastes x, 20: "Curse not the King; no, not in thy thought; and curse not the rich in thy bed-chamber, for a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

"That beats Bob-tail." This phrase, particularly well known to all native Southerners, has its origin in a race which occurred about 1840, on the Fairfield track near Richmond, Va. At that time Bob Poindexter, as he was familiarly called, lived in Richmond. He was a sporting man and owned a number of fine horses. Among these was one named Pizarro, a bay with black mane and tail,—the latter bobbed short. This was, you see, before the time of the humane society. No one ever regarded Pizarro as a racer, but Poindexter took a notion that he could run, and drove him around Richmond hitched to a buggy.

Well, he was advertised to appear on the track, and a great many people were present, and there was a good deal of excitement, for considerable money had been put up for the other horses. To the astonishment of every one, Pizarro went ahead of every horse on the track, and the people were wild. Bob-tailed Pizarro won several other races and then went to pieces. Poor fellow! For years, when anything very wonderful happened in that section, the people would exclaim, "That beats Bob-tail!"

"Gone to the dogs," has a classic origin. The ace (or the dice) used by the Romans was called *canis*, a dog. Throwing three aces meant that the game was lost. It is not necessary to suggest an inference.

"There is no royal road to learning." This takes us back more than two thousand years. Euclid, the father of mathematics, taught this subject in the famous school at Alexandria. Being asked by the king of Egypt (Ptolemy Soter) whether he could not teach him the science a shorter way, Euclid answered: "Sire, there is no royal road to learning."

How many general readers know how the name "Tommy Atkins" came to be applied to a British private soldier? This was originally used in the instructions to non-commissioned officers for purpose of illustration, as "John Thomas" is often used in election forms. Sample blank returns were shown to the recruiting officers to show how genuine ones should be made out, and "Tommy Atkins, private, Company B," was the fictitious name always used. Model reports were also signed "Thomas Atkins, X, his mark." When a recruit made his first appearance at a garrison, he was always called "Thomas Atkins" until his real name was known. Finally "Tommy Atkins" became the sobriquet of the British soldier in every part of the world.—*Selected.*



In The Editorial Perspective.

THE EDITOR.



INDUSTRY'S HARVEST OF DEATH

A HARVEST OF DEATH is annually reaped in the American nation by railroads alone. Railroad travel is dangerous, the loss of human life incident thereto is enormous. Without the facts of statistics, one can form no adequate estimate of the number of people killed and injured on the railways. The wealth of the railroad corporation is sustained with the blood of hundreds of thousands, whose lives are lost in sacrifice to the insatiable god of greed, the power that controls the modern competitive world. In the employ of American railways are over a million and a half of people. Of this vast army of employees, about 290,000 are trainmen. During the year ending June 30, 1906, 3,807 of those trainmen were killed, and over 55,000 injured while on duty. Of passengers carried on American trains in the same time, 359 were killed, and 10,746 were injured. Under the head of trespassers, over 5,000 are enumerated as killed, and about an equal number injured; also 929 persons were killed, and 1,892 injured at railroad crossings. The total number of persons killed by railway trains for the year referred to, is authoritatively stated by statisticians to be nearly 11,000, and total casualties nearly 100,000. And all these in the space of only twelve months! This monstrous aggregation of corpses and cripples constitutes a gruesome spectacle, a fitting example of the kind of progress experienced under competition. Multiply this frightful annual loss of life by the many years of railroad traffic in this country. And when one has summed up the reckless and useless loss of life on the railways, to the limit of actual truth, let it be noted that it is but a tithe of the great annual harvest of death incident to the rushing and reckless conduct of modern industry and commerce throughout the world.

Elastic Currency a Makeshift

THE PROPOSED elastic currency measure is but a makeshift, a compromise. It provides a form of the people's money for a period, during an emergency, and then the issue of bills retired, that the bankers may continue to reap enormous benefits of financial monopoly. Elastic currency is fairly good while it lasts, and it is better than a more restricted circulation. It has its lessons also. Every time an emergency issue is made, it creates a desire on the part of the people to have adequate circulation all the time. The new measure is an acknowledgment of the benefits to the people, of a larger circulation; and what is good for the people a part of the time, under emergency in time of threatening panic, would be good year in and year out. If a bill in circulation is useful, if it facilitates trade, if it serves the purpose of gold in commerce, it may be useful right along in facilitating exchange, and might as well take the place of gold altogether. Issue money to the people on the basis of national wealth and credit, and not upon gold locked up in the darkness of a thousand vaults; and then do not retire or put out of commission a useful factor, but perpetuate it as long as the order of competition lasts.

The Magnitude of the Atom

AN ATOM of matter has long been considered as absolutely unchangeable, because the least possible form to which matter may be reduced. Leading scientists so called have conceived of new atomic relations since the advent of radium. Sir Oliver Lodge suggests that the size of an atom is not determined by the amount of matter involved in it, but by the activity of the particles comprising the atom. For instance, he claims that an atom of hydrogen is made up of some seven hundred electrons, and that these electrons are so active as to make the space of their activity impenetrable, though each electron may occupy but a trillionth part of the space of the atom by its actual substance. It is conjectured that these electrons constitute a miniature solar system and that the motion of the electrons in their orbits is so violent, and their velocity back and forth in the space of an atom is so rapid that it equals one tenth the velocity of light. And moreover, that the electrons of an atom of hydrogen are farther apart in proportion to their size than are planets of the Copernican system! After constructing in the imagination a solar system so vast as to exceed by far all semblance of reality, the so called scientific mind reverts to excessive minuteness, conceiving of solar systems occupying the other extreme of absurdity.

The Great Wave of Prohibition

THE AMERICAN PEOPLE are loathing the liquor traffic. The better element are endeavoring to trample the whiskey evil under their feet forever. Every argument in favor of the so called right to make and to sell intoxicants, goes down in the face of the facts of the terrible effects of drink. No sane man can consistently defend the liquor business, from the standpoint of morals; nor yet from the basis of economics, since the loss to the people in property, in morals, in health as well as in actual cash, is far in excess of the tainted revenue the Government derives from the manufacture and sale of all intoxicants. Whiskey brings large returns to liquor dealers, because it fires the passions and holds its victims through the creation of an insatiable thirst. An army of Americans is annually wrecked in every sense of the term through the drink demon, whose activity is productive of insanity, vice, and crime. It is said that the new year began with 40,000,000 American people under the banner of prohibition, and that the wave of prohibition is destined to sweep the traffic from the nation. Every good citizen should commend every effort made to abolish the giant evil. The Federal Government should at once pass vigorous measures to sustain the will of the people in prohibition states, to the end that ultimately the Federal power may be employed to declare unreservedly for national prohibition.

The Moon as a Falling Body

ONE OF THE MOST remarkable absurdities of abstract mathematics as applied to modern astronomy, is the so called demonstration that the moon moves round the earth by sheer force of gravity; that is, that the moon, in obeying the law of projectiles, continually falls toward the earth, fol-

lowing a curved path. It is all worked out nicely, and the deflection of the moon's orbit from a straight line is shown to be that of any projectile at the moon's assumed distance from the earth. Now here is a case of so called demonstration that the moon is constantly falling toward the earth, and that the action of the earth's gravity upon the moon is the force that causes the moon to revolve around the earth. But it is admitted that it really gets no nearer the earth as the centuries go by. Falling, falling all the time, and yet never approaching the earth at all! How the moon could continually fall toward the earth at a given rate, and yet never actually come nearer the earth as time goes by, is said to be one of the mysteries of astronomy which the ordinary mind cannot comprehend. But this is not all: It is claimed by reputable astronomers that the distance to the moon is constantly increasing, and the lunar month lengthening on account of it. Millions of years ago, it is calculated, the period of the moon's rotation about the earth was three days, when the moon swung nearer its mother earth. Thus, while the moon of the Copernican world is falling all the time and never approaching the earth, the devotees of modern astronomy are "ever learning, but never able to come to a knowledge of the truth."

Money-Mad Wall Street

IT HAS BEEN said that a really square man in public life should have no enemies. But the history of all great men from time immemorial refutes the statement. No man who has ever dared to take a resolute stand against a deep-seated evil, has been free from the bitter opposition of the evil elements he denounced. President Roosevelt has taken a stand against predatory wealth; and today he is the man most hated in New York. Wall Street has gone beyond the limits of sanity in opposing the President. Wall Street is money mad. Goldphobia is rampant, contagious, and contaminating. It is unreasoning, and utterly oblivious to the sentiment of the nation. Wall Street hates Roosevelt; and the more bitter the hatred, the more popular the man becomes in other parts of the nation. What Wall Street hates bitterly the people should heartily support, for Wall Street is corrupt and dangerous to all free institutions and subversive of good government.

The Downfall of Chemistry

THE WORLD is witnessing many strange things, but it is only the beginning of wonders. Surprises are occurring daily, and startling discoveries are everywhere announced. Chemistry has long been considered as thoroughly established as an exact science. But today chemistry is admittedly without foundation in fact. It was always without a scientific basis, and for nearly forty years past, the Founder of Koreshan Universology has proclaimed against the fallacious theory of the indestructibility of matter. The files of THE FLAMING SWORD for the past eighteen years are sufficient to show what KORESH has taught in the past long years concerning the science of transmutation, the principles of which he discovered as far back as 1870. His teachings have not been without effect, even in the scientific world. For we have come to the time when the downfall of chemistry is admitted in the highest scien-

tific circles. Such men as Sir Oliver Lodge, Sir Wm. Ramsay, and others of note, have abandoned the old idea of the indestructible atom, and are endeavoring to formulate a theory of transmutation. Radium has brought the subject to an issue, and the fallacy of chemistry is thoroughly manifest. At a recent meeting of the American Association for the Advancement of Science, held at Chicago, Prof. Herbert N. McCoy declared that no so called element is immutable. He holds that metals are transmutable from one to another—from the baser to gold, and vice versa. The title of his paper, read before the Association, was "The Inter-relation of the Elements;" and he boldly announced that he had succeeded in producing metals from different elements in the laboratory of the University of Chicago. The account of his work is certainly interesting from any point of view. The world is willing to believe his statements, because he has a standing in so called scientific circles; and the world is equally willing to ignore the claims of the true discoverer of the processes, laws, and principles of transmutation. The Founder of Koreshan Universology resided many years in the city of Chicago, almost in sight of the Chicago University; and yet at no time was it possible for him to receive a candid hearing on the part of any of its representatives. But ultimately, these facts of the discoveries, doctrines, and experiences of KORESH will become known to the world at large, and the common people will hear him gladly, and turn from so called science, which represents not the *light* of science, but the dark night of unreasoning hypotheses.

Taft on Labor-Unionism

IN HIS SPEECH at Cooper Union, Secretary Taft outlined his attitude toward the industrial organizations of capital and labor. His words were frank and outspoken. If he really meant all he said, his declarations should possess great weight. He assumed an attitude of fairness to both capital and labor; that both possess the right to organize to promote their interests. But he boldly denounced the abuse of power by either. The trusts should be restrained to the limit of the law; and likewise, the labor trusts should be forced to desist from boycotting, intimidation, and all underhanded and unjust schemes to carry their points against their employers and non-union workingmen. The good in both capital and labor Taft upholds, and the evil in each he essays to condemn. Secretary Taft is a man of great affairs, a successful diplomat having a very wide experience in leading and managing men. It is interesting to note in this connection, that his stand against the tyranny of labor-unions is long ante-dated by that taken by THE FLAMING SWORD; for from the beginning of its existence, it has pointed out the utter injustice and extreme danger to human liberty, in the practice of boycotting, the use of intimidation, and the employment of force in numerous strikes. On the whole, the greatest detriment to the interests of workingmen today is the leadership of selfish demagogues in labor organizations. It is not so much question with us, of reforming capital and labor, as it is of the utter abolition of the competitive system. With its passing, many present problems would be self-solving.

Review of Research & Opinion

THE EDITOR.

The Earth a Living Organism

THE SCIENTISTS, so called, have long taught that matter is inert, and that the earth is simply a mass of matter aggregated through the force of gravity. It is held that the functions of the earth as related astronomically, are performed by mechanical means. For more than thirty years KORESH has taught that the universe is a living thing, and that the physical cosmos performs functions analogous to those performed in the human body. In the Cellular Cosmogony, the principles of respiration and pulsation are very pronounced and fundamental. When the earth breathes the tides are produced, and so on, in numerous departments of the great cosmic structure.

It is a source of satisfaction to note, after so many years of dissemination of the Koreshan System against all odds and opposition, that results are being produced even in so called scientific circles. Note the following from the pen of a recent writer on scientific subjects:

"Everything on, in, and under the earth breathes—animals, minerals, vegetables, etc. The tides are caused by the breathing of the earth itself. This old globe must take two long breaths a day, each inspiration requiring six hours, and each expiration the same period of time. If Mother Earth did not breathe she would in all probability 'bust' and blow up. When she breathes too hard, as if in a panic, or because of some geological excitement, she cracks the ground, and we have the earthquake. Her ordinary respiratory movement merely expands and contracts the water volume."

The New Christian Psychology

BISHOP FALLOWS, of the Reform Episcopal church, inaugurates what he conceives to be a movement in the direction of healing people of various diseases by means of so called Christian psychology. It is his opinion that the church must administer to the bodies as well as the souls of the American people. The work is to be pursued along the same general lines pursued by christian scientists, although with several fundamental differences. In it both spirit and matter are recognized, and physicians are not opposed as in christian science. It is proposed that this new Christian psychology be used in connection and coöperation with physicians wherever necessary. Concerning it, the following from Bishop Fallows may be interesting:

"Christian psychology reaches, through the medium of the church, many patients with whom regular medical practitioners can do little, or nothing, often because they cannot give enough time to the individual case. Christian psychology works through the influence of mind, suggestion, will power, and persuasion, all based on religion and religious beliefs. Material substances are generated by the mind, which do battle with the disturbing matter. Christian psychology affirms the distinction between mind and matter, and yet their intimate connection in the organism. It embodies all that is true in every cult that employs mental and spiritual forces in the treatment of maladies. The church will have to go back to the teachings of Christ and the Disciples, as to the ministering to the bodies as well as to the souls of men."

Ancient Manuscripts Discovered

CONSIDERABLE interest is manifest in newly-found manuscripts of the Bible, recently exhibited at the Chicago University. Professor H. A. Sanders, of the University of Michigan, has made a study of the manuscripts, and he with other able men, have pronounced them genuine. It is declared that their antiquity is great, they having been buried in the upper Egypt not later than A.D. 639. They were dug from the sands of Akhmin by an Egyptian, and sold to a man from Detroit.

Contained in the find are four manuscripts, two being parts of the old Testament, and two of the New Testament. A point of interest is that the manuscripts agree with other ancient manuscripts of authenticity; and the principal point of interest is that one of the manuscripts contains an addition to the book of Mark. It contains words credited to the Christ after his resurrection from the tomb of Joseph, which may be studied with profit:

"And they answered, saying that this age of unrighteousness and unbelief is under the power of satan, who does not permit the things which are made impure by the evil spirits to comprehend the truth of God and his power. For this reason 'reveal thy righteousness now,' they said to Christ, and Christ said to them: 'The limit of the years of the power of satan has been fulfilled, but other terrible things are at hand, and I was delivered unto death on behalf of those who sinned in order that they may return to the truth and sin no more, to the end that they may inherit the spiritual, indestructible glory of righteousness which is in heaven.'"

The Identity of Shakespeare

ALITERARY LEGACY was left to the world by the author of the dramas of Shakespeare, a legacy rich with the treasures of the mentality of the human race. The wonderful works are generally credited to William Shakespeare, the bard of Avon. But many people have concluded that they would rather believe the plays of Shakespeare originated with some other author. They have brought the effigy of Francis Bacon to the front, and are saying, "Behold the man!"

Long and wordy has been the controversy relative to the authorship of the plays of Shakespeare; yet the question is not settled by argument; nor is the real authorship changed from the first. Usually, those interested in the subject, line up on opposite sides, the one championing Shakespeare, and the other, Bacon. But here comes the editor of the *Hesperian*, admitting that his position is agnostic:

"Like most people, we were born Shakespearean. This was the faith of our fathers, and we followed it until the infidel teachers came and aroused doubts in our mind. They did not convert us to Bacon, but they shook our faith in Shakespeare. We became agnostic and learned to say bravely: 'I do not know.' * * If we accept Shakespeare, we are bound to reconstruct him, give him an education, send him out on his travels, introduce him to the wits of the day, put him on terms of intimacy with the nobility, and, in short, create an ideal character as the author of the plays."

It is a question if definite knowledge as to the authorship of the plays of Shakespeare would add one whit to their already inestimable value. A man wrote them, and in the minds of millions, they have made the man; the wonderful works have exalted Shakespeare—for he it is, beyond question in our mind, who is the author.

It is indeed true that to produce such marvelous works, a man must have the widest experience in life and literature; for he must feel and know every sentiment and truth he expresses. But why deny such opportunities to William Shakespeare? If we should conclude that the experience of a man is confined to a single embodiment, we should also conclude that a single span of life is too short to bring to any man any more than a mere start in the line of development of character and mind.

But Shakespeare had been through all lands, and experienced joy and sorrow among numerous peoples. He was not only placed in intimate touch with kings and queens, but he had sat on thrones himself. He not only gave to the world treasures of philosophy, but he had himself been a philosopher under the mask of many faces; and in him and of him there was created an ideal character as the author of the plays. When? Why, adown the centuries, in a succession of re-embodiments, in which Shakespeare gathered up the treasures of his mind and character. There is no other way to account for genius than on the basis of repeated embodiments in the natural world.

Mirages of the Gospel

UPON SEA AND LAND inverted images of distant objects are frequently observed. Distortions are often apparent, and sometimes magnification of the objects; but a striking resemblance between the object and the inverted picture is always noted. The conceptions of Sir Oliver Lodge, the noted English scientist, have been called a mere mirage of the gospel, by Dr. Curtis of the Drew Theological Seminary. Commenting on Dr. Drew's attitude, *Current Literature* observes:

"He addresses himself in particular to the religious theories propounded by the eminent English scientist, Sir Oliver Lodge, but includes in his condemnation a number of other pantheistic thinkers. These new prophets, he intimates, are blind leaders of the blind. Their teachings remind him of what he once saw on Lake Michigan—'a ship in the sky, sailing upside down toward the moon.'"

It may be here noted that in fulfilment of the Apostle's prediction of the great apostasy of the church, modern Christianity may not only be a mirage, such as was observed by Dr. Curtis on Lake Michigan, but it may also be one of the harlots seen by the Revelator, and existing in conditions observed by Dante on the plane of mortality.

The Inspiring Song of Solomon

"HIGHER CRITICISM" is a phase of skepticism which presumes to decide as to the truth or falsity of any portion of the Bible. It views and interprets the most sublime portions of the Hebrew Scriptures from the plane of mere mortal relations, and that, too, upon the basis of the theory of evolution, which places the race ages ago on the plane of the semi-civilized.

Recently, Dr. Gunkel, a Berlin scientist and theologian, passed sentence on the Song of Solomon, holding that it is entirely a profane work, without even the remotest connection with things religious; and that it is an erotic work pure and simple, full of the most lascivious imagery and voluptuousness which only an Oriental imagination could conceive. This view has been strenuously opposed by a liberal American clergyman, the Rev. Wilson Fitch, of Seattle, whose position relative to the Song of Solomon is as follows:

"I entirely disagree with Dr. Gunkel in his statement that the Song of Solomon has no religious meaning. I have no sympathy with the class of liberals who support such a doctrine. I stand absolutely with Plato, Jesus, and Paul. All things, including literature and art, have a three-fold meaning, physical, mental, and spiritual. So I find a religious meaning in Emerson, Shakespeare, and the Bible. The Bible is pre-eminently an expression of the Spirit. What Plato is to philosophy, the Bible is to religion. It surpasses all other books on this subject; but there is a beautiful and wonderful spiritual significance in many portions of the Song of Solomon, primarily a love song. The soul is lifted beyond the finite into the holy contemplation of the Infinite. So I rejoice with those who rejoice in the 'one altogether lovely and the fairest among ten thousand,' as the Lord himself."

Thus, what to a mentality with a low view-point is lascivious, is to a mind appreciating its significance from a higher standpoint, an exquisite expression of the love existing between the Bride and Bridegroom on the plane of divine activity. The Song of Solomon is the song of the humanity of Deity, at once beautiful and inspiring, and uplifting withal. It will be sung in the ages of light, long after "higher criticism" has passed completely into the limbo of oblivion.

Social Revolution Predicted

REVOLUTION in America,—in comparison with which the French Revolution may appear like a tempest in a teapot,—the confiscation of great wealth and estates wrongfully acquired, and general chaos as a result of abnormal and unsound speculations, have been predicted by Dr. J. F. Crowell, associate editor of the *Wall Street Journal*. Recently, before a meeting of the American Association for the Advancement of Science, Dr. Crowell made startling declarations relative to the results of the exploitation of the wealth of this great nation by a few. His words are all the more significant because of the fact that he is in *Wall Street*, and associated in the editorship of the *Wall Street Journal*. The following paragraph forcefully expresses his sentiment:

"The encroachment of the speculative spirit upon those industrial and commercial fields, spells danger. The leaders of the great enterprises of today probably do not adequately appreciate the smouldering fury of discontent which their own management of business has steadily engendered in the hearts of a thinking populace. There are dangers in this direction which the hoggishness of corporate greed has done more than anything else to bring to a crisis in American society. It is worth while heeding indications in time, if vast interests as well as individual and general welfare do not wish to pay exceedingly dear for their irresponsible trusteeship of prosperity. The great middle class of the country has never been more discontented than now. The statement attributed to R. T. Crane, to the effect that conditions in this country parallel those before the French Revolution, is true—with this difference, that the French Revolution was a tempest in a teapot compared with what might happen here in America."

The Open Court of Inquiry.

THE EDITOR.

THE ALMIGHTY DEITY

"Can you suggest a tangible and consistent definition of the Almighty, and one that might be appealingly convincing? Or is it a fact that among the millions of his worshipers, not any two have exactly a like spiritual manifestation of what his presence means?"

THE WORD ALMIGHTY is comprised of two words—*all* and *mighty*. We may define the whole word through a knowledge of the definition of its parts. The first definition of the word *all* is, "the whole quantity, extent, amount, or degree; the whole." As an adverb, *all* means wholly, complete, quite, very. *Might* is from the Anglo-Saxon root *magan*, meaning to be able. *Mighty* simply means possessing might, great power or authority. The word *almighty* means the one possessing all power, the ability to perform or achieve all things.

There is nothing greater or larger or more extensive than the universe. It contains all things, and in it are manifest all possible things, and in it obtain all possible qualities and degrees and conditions. There is nothing outside of the sum total of all things. The number of things in the cosmos is *limited*; there can be no more than *all*; that *all* is definite enough to exist, and to exist eternally. The very essentials of existence compel its limitation. If there were more than *all*, then *all* would not be *all*.

There is an ability in the universe to perform all things. There is nothing more powerful than the power to produce the cosmos. The cosmos is limited, and the power to produce it is limited to the production of the cosmos of all things. But at the same time, it is the *almighty* power, because it is the focused power of *all*, even the seed of *all* life. The power of the Creator is definite and positive and finite; it is complete, constituting the *polated* power of *all* the cosmos.

There is nothing more powerful than the Almighty God. There is nothing more powerful than the Man possessing all power. All power in heaven and in earth was given to Jesus the Christ, and he was Lord of *all*, *even the Almighty*. Yet he was a Man, the

perfect Man. He was all powerful because he was the seed of all creation, and was therefore able to produce the entire cosmos; it was even he who created all things, and there was not *one* thing made that he did not make, not *one* thing possible to perform that he did not perform in the expression of his life in the cosmos.

God is the Man, definitely and positively, not a universal spirit finely diffused through space. God possesses life, and that life is manifest in humanity, for God is so inseparably connected with, and related to, and bound up in the human race as to make the race and himself reciprocally interdependent. There are gods many, lords many, and kings many; but the Almighty Deity is the Almighty God, Lord, and King, and the power of his existence is the power of the whole creation,—no more nor less.

Yet it is a fact that in these modern times, the world is in such complete and dense ignorance of the life and character and works of the Almighty, that no two minds of the old order have the same "opinions" regarding the Deity. But that in no way prevents the revelation of the exact science of the Almighty and his creation, in and through the marvelous system of divine knowledges, the Koreshan University.

Revolution in Geology

"My father, who is an old prospector and student of geology, has presented to me the question: 'If the convex theory is not true, then the geological theory of the formation of veins and mineral and metallic deposits is wrong. Now, the question is, how are the so called true fissure veins and veins of segregation formed?' I have not studied geology enough to be able to answer him. If you can find the opportunity to answer me, either by private communication or in the Court of Inquiry, I should greatly appreciate it."

MODERN GEOLOGY takes for its first step toward speculative conclusion, the idea that the world at some time in the past began to exist; and that it had its origin in some great combustion of gas, or in some eruptive catastrophe in the sun, through which the mass of the earth was thrown out

into space. Following such catastrophe, geologists suppose a cooling process obtained, in which a crust was formed, and all the observed phenomena of geology provided for through ages of deposition of substances through the action of seething pools and giant glaciers.

We hold that the earth is eternal, having always possessed its form with its inherent functions. Humanity has always lived in the earth, and the various geologic factors are continually operative. Great glaciers are now at work, and have been for ages, in the frigid zones, producing all the effects that may be attributed to giant glaciers a million years ago. Great subterranean fires are burning, leaving their igneous effects upon geologic elements; and the seas sweep the shores of all the continents of the world, contributing both to world-changes and world-building.

There is not a square mile of surface in the earth that has not been the scene at various times in the past, of both intense heat and cold, as well as flood. The poles of the earth are not in the same locations throughout the ages; they change suddenly at periodic times, and suddenly tropical areas are frozen up, and other glaciers left exposed to the heat of the tropical sun.

These great catastrophes, with consequent contraction and expansion of portions of the earth's shell, create great fissures and throw up mountain ranges, disrupting and tearing up great strata of rock and earth and subterranean deposits, so that we may have exposed at the surface various formations at different times.

Where great fissures are produced, or cracks of various sizes and lengths are formed through disturbing factors, they may become filled with mineral substances inflowing; or where fires burn in the vulcan regions, the cracks may be filled with molten matter and cooled to conditions in which geologists find them, whether of gold, or silver, or other ore or substances.

Volcanic action and seismic disturbances contribute to progressive geologic formations today. Nature's labora-

tory is continually in operation, transmuting substances, creating materials from agglomerate masses, producing gold here and silver there; or depositing calcareous and other minerals, making coal, producing oils, creating rocks,—all of which in future ages may be pushed to the surface and employed by man for his progress. All of the manifold geologic factors are operative in the hollow globe, the eternal cell of the cosmos.

What Is Human Life?

"Kindly answer the following questions: (1) What is human life? (2) What is its origin? (3) What is its destiny?"

FORM AND FUNCTION are always coördinated. There can be no function performed without or apart from form. Life is vital activity in material form. Life is such an adequate relationship of form and function as to constitute them equivalent, reciprocal factors and coördinates. Life of any kind is constituted of related degrees of activity in forms or organisms of such relations and functions as to maintain the activity of those degrees as long as the kind of life is perpetuated. In human life, or mortal life as we know and experience it, a certain scale or plane of vital activity is reached, and that scale or plane constitutes an order of life in which the alchemical and vital substances are elaborated in the alembic of the human form or organism, the products of which are the same or similar, varying in intensity or quality according to the character of the organism. Mortal life is a semi or quasi life; the only genuine and real life being the life of the divine Man, periodically manifest in the external world, but eternally perpetuated in its highest consciousness in the most interior realm of the human race.

The origin of human life is the life of Deity, which is the seed-life of all the world. That is life indeed. It is the life of the Creator. He is *the* life, and the beginning of all things. The animal life of God is the immortal life, through which is perpetuated the interior eternal life. In the Immortal Manhood is found the origin of the life of all dependent planes and kinds; and in that life also, is the destiny of all life.

God's Word does not return to him void. He gives and receives. He breathes out life, and it invigorates those who receive it; it also saves them; and then the Almighty gets back what he imparts, with developed forms from the mortal soil, and he appropriates the products and thereby perpetuates his own life. God himself is both the origin and the destiny of all men and all things.

How Plants Grow

"A friend of mine wants to know how plants grow. He does not ask to know the cause, but simply how they grow."

TO KNOW how a plant grows is to know the secret of life, for the plant is alive and performs vital functions which constitute a great mystery to the modern mind. The laws governing the perpetuity of vegetable life are analogous to laws governing the perpetuity of God and man. The two dominant tendencies of every living thing are, to eat and to propagate; and plants are living things.

We need not enter into the deeper phases of the activities of plant life, in reply to the above question. We now observe a few simple phenomena and principles in the development of a plant, showing simply "how it grows." The first step is in the germination of the seed in the soil. A tiny shoot and a root are sent out, forming a plant in miniature.

The root takes up from the soil various substances prepared to be appropriated by the plant. Through the root, the plant is continually eating and drinking by processes of absorption; and the substances absorbed are carried up into the plant through circulation of the plant fluids. The root or roots are also continually taking up electromagnetism from the soil.

The shoot extends into the air, unfolding leaves, which absorb the substances of light and elements from the atmosphere, including carbon exhaled from human and animal species, oxygen, nitrogen, etc. The leaves act as lungs, and are essential to the growth and health of all plants.

As all these substances are absorbed into the plant through the roots and leaves, processes of digestion take place, and the appropriated substances are transmuted from non-vital elements

to the essences of the plant life. As in the human body the flesh is built up from substances digested in the digestive tract, carried to the extremities and organs by means of the circulation of the blood, so in the plant, the circulation of fluids in its system carries digested substances to all parts of the plant, and the plant increases in size through incrementation.

It may be observed here that the body of a plant is built up of the retrogressive elements of its life, or substances precipitated through its vital activities. The stalk or trunk thus becomes a sheath, from seed planted to seed borne, which is composed of the progressive substances and cells of the growing plant.

The whole process of plant growth is that of cell-building from substances appropriated, and the cells distributed to every part as needed. Every plant is a model communistic society,—a pattern from Nature scientifically followed in the doctrines and life of the Koreshan people.

In the Frigid Regions

"Kindly explain what is meant by the heat-producing factors that are wanting in the Arctic regions, as stated in a recent issue of your Magazine."

IF THE READER will refer to the September, 1907 number of this publication, it will be found that we were discussing the temperature of sunshine, noting that it may be a surprise to many to know that the solar heat which we enjoy is produced on the earth, the bosom of which is warmed by absorption and transformation of the substances of sunlight.

There is not sufficient absorptive area on mountain tops to produce enough heat to withstand the cruosic energies of the rare atmosphere. We also showed that the reason it is warmer in equatorial regions than in the frigid zones, is that in the equatorial belt the solar rays penetrate the earth perpendicularly, and consequently the actinic and magnetic action of the sun's rays is more intense there than in those portions of the earth where the rays are received obliquely. Therefore, the heat-producing factors of absorption and consequent intense magnetic action are wanting there, and hence the prevailing cold with its phenomena of ice and snow.

Besides, the Arctic and Antarctic regions are more remote from the solar projection. The intensity of light decreases as the square of the distance from the point of generation of the light.

THE PUBLISHERS' DEPARTMENT

The Flaming Sword Estero, Lee County, Fla.

Established by KORESH in 1889. Published under the auspices of the Koreshan Unity, VICTORIA GRATIA, Pre-Eminent.

PROF. U. G. MORROW, - - Editor

Entered as Second-class Matter, January 14, 1907, at the Post Office at Estero, Florida, under Act of Congress, March 3, 1879.

Subscription \$1.00 per year. Canadian and Foreign, \$1.35

Directions.—Address business letters, and make money orders payable to the Publishing House. Address communications concerning the Founder's Department, KORESH, FLAMING SWORD. Letters intended for the Editor, should be mailed directly to him. Enclose postage in letters requiring editorial reply by mail.

GUIDING STAR PUBLISHING HOUSE,
Evelyn Bubbett, Manager,
Estero, Lee County, Fla.

Little Words With Our Readers

THE BOOKLET published by this Publishing House, entitled "The Koreshan Unity Coöperative," is pleasing all friends who have obtained copies. It is specially commented upon as both artistic and interesting. Here you have Estero, the Koreshan Headquarters, finely illustrated with photo-engravings made especially for the work. There are a number of full-page illustrations, three of which contain groups of the Koreshan people, each containing faces you want to see. The numerous pictures of the Park and landscape of Estero and adjacent islands, as well as the marine views, are very attractive. Besides, the industries of Estero are illustrated graphically. The purposes and plans of the Koreshan Unity Coöperative, are explained in this work, showing the Koreshan solution of pressing industrial problems, disclosing how thousands of people may immediately liberate themselves from wage-slavery and other degrees of bondage to the money power. In addition to Estero, our works at Bristol, Tennessee, and our interests in Cuba and Honduras, are described. The booklet should be circulated everywhere. None of our friends should miss the opportunity of seeing Estero and our industries by means of its illustrations. The price per single copy, postpaid, is 25 cents. Many of our friends are each purchas-

ing a dozen or more for use among their friends, to assist in promoting the coöperative department of this great movement. For such use, the booklets may be obtained at the low rate of \$1.80 per dozen.

We highly appreciate the efforts of many friends in the interests of the circulation of this Magazine. By patient and persistent effort, a large list of readers may be built up in various towns and cities. In many of them we already have excellent lists, and they are but examples of what may be obtained everywhere. One great difficulty is the seeming indifference of people when approached on the subject of THE FLAMING SWORD. They are that way about everything that is new to them. They have no special prejudice against the Koreshan System, unless they have read misrepresentations of it. General indifference may be gradually overcome, and lasting friends made by tactfully bringing the excellent features of this Magazine to their attention.

The special offer of six months' subscription to the *Christian Work and Evangelist*, which we have made for some time past, may be withdrawn before very long, and if you are renewing your subscription, you had better take advantage of the offer by mentioning it. The publication is an old established weekly, the regular price of which is \$3.00 a year, published at the Bible House, New York City. We are offering six months' subscription free, as an inducement to people to either subscribe or renew. Here is your opportunity to obtain \$1.50 in reading matter without the cost of a cent. You simply subscribe or renew for THE FLAMING SWORD for one year at the regular rate.

The wide range of subjects discussed in this Magazine is often a matter of surprise to those reading it for the first time. This is of special importance to thinkers everywhere. There is no other publication in the world devoted to Universology. The knowledge of the world is fragmentary. The ordi-

nary publications are narrowed down to a few subjects, and the theories promulgated are often inconsistent and contradictory. THE FLAMING SWORD presents central points of view, from which may be seen clearly the variety of subjects discussed, covering the wide field of human activity and thought.

You cannot afford to miss the future numbers of this Magazine. If your subscription is expiring, renew promptly. Our editions are each almost exhausted, and we cannot guarantee to supply back numbers. If you want to be certain of obtaining copies right along, do not allow your subscription to lapse.

Advise us promptly whenever you change your address, giving both old and new addresses. If you do not write us of the change, the numbers will continue to go to your old address. Sometimes mail goes astray. If you mail two cards, your advice will be certain to reach us.

The Postal Department's New Ruling

IT HAS LONG been the custom of many newspapers to continue sending numbers to subscribers after expiration of the time subscribed for. This has been intended, for the most part, as an accommodation to the subscribers who, following the custom of receiving papers so sent, have manifested their appreciation of the liberality of publishers who would thus venture to trust their readers to pay arrears incurred.

But the custom has been abused by dishonest publishers and advertising schemers to such great extent, that the postal authorities have sought to have publishers adopt the custom of sending their periodicals to subscribers for the time paid or arranged for only. A number of cheap publications have run up enormous circulations by retaining expired subscriptions on their lists year after year, merely for the purpose of making a great showing to advertisers, that they might receive greater advertising patronage at enormous rates per inch of space.

The Postal Department has been forced to pass a ruling that expired subscriptions thus carried by publish-

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Ballad of Reading Gaol, Oscar Wilde
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ELBERT HUBBARD's *Little Journeys* are now used as text-books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be to the Homes of GREAT REFORMERS. Subjects as follows, with frontispiece portrait:

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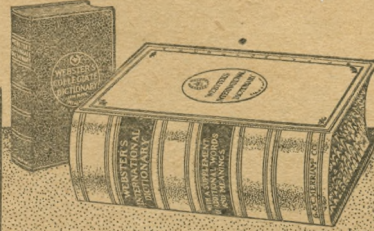
ers are not bona fide subscriptions, and therefore papers mailed to such cannot be sent at the pound rate of postage, a privilege designed to be enjoyed by legitimate publications. Many papers have been excluded from the second class mail privileges for persistent abuse of them in mailing tens of thousands of papers to people whose subscriptions had long expired.

The Department has recently made a new ruling, applicable to all publications; and its enforcement seems to be as fair for one as for another. All periodical publications will now be obliged to treat their readers alike, through sending their papers for the time subscribed; and then, after reasonable time for renewal, if the subscriber does not renew, it is to be implied that the subscriber considers the subscription contract at an end. This will prevent publishers from forcing their publications upon any one; and subscribers, when once it is universally understood, will welcome the new ruling as fair to all.

The new ruling is to the effect that no name may be retained on a subscription list longer than three months after the subscription expires. The three months are a period of grace, as it were, giving the subscriber ample time to renew, and enabling him to receive his paper for awhile without missing a number, in case he neglects to heed the first notice of expiration.

We make this detailed explanation for the purpose of enabling our readers to clearly understand why we should discontinue sending THE FLAMING SWORD after expiration of subscriptions. A few years ago the Department enforced an order that no names on subscription lists would be considered bona fide, even for a short time, after expiration; so that we have been obliged to discontinue sending numbers if prompt renewal be not made. The new order is more liberal, granting three months, grace. But in justice to us as publishers of THE FLAMING SWORD, all renewals should be sent to us promptly, so that we may conduct our mailing department in a business-like manner.

We have adopted two forms of notification that subscriptions expire. First, by checking with blue pencil, the paragraph on page 36, which paragraph



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We urge every reader now receiving this Magazine, not to drop from the list and thereby miss the coming numbers, for the simple reason that you cannot, as a thinker, afford to miss their contents. Neither can you afford to have your neighbor remain in ignorance of the character of this Magazine. Let as many as possible, when subscribing or renewing, send additional subscriptions, either solicited from or given outright to friends.

Hearty coöperation on the part of our friends in the line of personal work on our behalf, is worth more to us in actual returns than the combined results of clubbing offers, circulars, and general advertising. During the past year, our list has grown considerably through the persistent efforts of our friends to interest their neighbors.

INTERESTING BOOKS AND PERIODICALS

Ariel.—Have you ever seen the *Ariel*? It is quite progressive, and its appearance artistic. It is edited by George Elmer Littlefield, and is devoted to socialism. It is a pocket-size magazine of 48 pages, issued at Westwood, Mass. The subscription is only 60 cents a year. You can get it two months for ten cents, just for a trial.

The Iron Trail.—Here is a railroad magazine that is not run in the interests of railroad companies. It is all for railroad employees, as well as for those interested in the protection of life in railroad traffic and passenger transportation. *The Iron Trail* is a bright, up-to-date, sixty-mile-an-hour magazine, containing apt and interesting articles, appropriately illustrated, all appearing in colored covers. It is the organ of no clique or union, but is conducted on broad and national lines. Subscription \$1.00 a year; single copies 10 cents. Published at Minneapolis, Minn.

The Hesperian.—We have before us the January-March quarterly number. The

~ Estero Illustrated ~

Here is an opportunity for every reader of THE FLAMING SWORD MAGAZINE to obtain numerous views of the Koreshan Community and Town of Estero, Florida. We have issued a book of nearly 100 pages, entitled

The Koreshan Unity Co-operative,

containing over fifty half-tone pictures of the buildings, the Park landscape, and some of the people of Estero. This book will prove to be of deep interest not only to the people of Lee County and readers of this Magazine, but also to progressive people throughout the world. The various industries of Estero are described; also our Co-operative Works at Bristol, Tenn., where we are preparing to operate an extensive wood-working plant.

The book also outlines our practical plan of Co-operation, which will enable the creators of wealth to receive and enjoy the benefits of the same. There is opportunity for many people to become associated with us on co-operative lines. Our plan of co-operation is destined to sweep the nation and the world, for it is a great and practical reform movement for the benefit of the masses.

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The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star

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BOOK I.—The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh. By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—The Logos or Word-Book. By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 50 cts. per copy.

10 cts. each.—Koreshan Science: The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel, by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

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sketch of William Cullen Bryant arouses interest not only in the poet, but also in his poems, many of which are universal favorites. "All Along the Line of Life," is an interesting series of short articles running in the *Hesperian*. The department of "Contemporary Science" is always full of useful information; also "Current Literature." The editor's position regarding Shakespeare, set forth in the current issue, is agnostic, doubting if either Shakespeare or Bacon is the author of any of the wonderful dramas published under the name of Shakespeare. 7th and Pine streets, St. Louis, Mo.

Human Life.—The only magazine of its kind—"The Magazine About People." *Human Life* has made rapid strides recently, and grows more interesting with each succeeding issue. It has grown in size and in other ways, as well as in interest. It is now as large as several of the dollar magazines of the large page style—and the price is only 50 cents a year. In the January number we count 34 large pages and over eighty illustrations and cartoons, and about 35 different articles and sketches—a fine collection for any reader. *Human Life* is international; it tells you what men and women are doing everywhere. *Human Life*, Publishing Company, 93 Broad street, Boston, Mass.

Our Dumb Animals.—The work of Mr. Geo. T. Angell is recognized all over this nation as one of inestimable value to public morals. He has devoted a lifetime (and he is now eighty-five) on behalf of defenseless children and animals. He founded the Massachusetts Society for the Prevention of Cruelty to Animals, The American Humane Education Society, and the Band of Mercy—all of which do effective work not only in imparting a humane spirit to both young and old, but in enforcing laws which have been placed on the statute books through the influence of Mr. Angell and his societies. Mr. Angell publishes *Our Dumb Animals*, the motto of which is, "We speak for those that cannot speak for themselves." His magazine is a monument to his patient and untiring work. It should go everywhere, into every home and land. The spirit of kindness shows in his face and is manifest in every line he writes. To place his magazine in the hands of a child, is to encourage, in the most striking manner, the spirit of kindness not only to animals, but to his fellows. If you have not seen *Our Dumb Animals*, by all means send for a sample copy, or subscribe outright—for the subscription is only 50 cents per year. Published at No. 19 Milk street, Boston, Mass.

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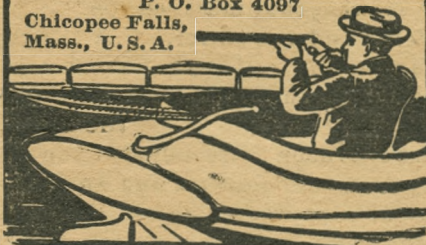
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ber 27, when he left the Hawaiian Islands in his yacht *Snark*. You can get reports directly through the *Home Companion*. The February number is better than ever. The principal article of interest to our readers is "What has Been Done for the Children" in industrial centers. The *Home Companion* is conducting a campaign against child labor. Excellent fiction is well represented, and all the usual departments are replete with interest.

The Humorous Side of Things

Trouble for the Editor

"I can't keep the visitors from coming up," said the office boy, dejectedly. "When I say you're out they don't believe me. They say that they must see you."

"Well," said the editor, "just tell them that's what they all say. I don't care if you cheek them, but I must have quietness."

That afternoon there called at the office a lady with hard features and an acid expression. She wanted to see the editor, and the boy assured her that it was impossible.

"But I must see him!" she protested. "I'm his wife!"

"That's what they all say," replied the boy.

That is why he found himself on the floor, with the lady sitting on his neck and smacking his head with a ruler, and that is why there is a new boy wanted there.

Not Quite Clear

A well-known clergyman of Boston was once talking to some friends with reference to the desirability of chronological coherence in ideas, in the form of written statement, when he observed that there are times when this method becomes a trifle too suggestive.

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